THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

Lowly But Aspiring.

REV. N. F. CARTER.

Mine may not be the shining of the sun,
Lighting the pathway of great worlds afar;
No more the moon's full light, when day is done,
Nor yet the golden twinkling of a star;
But if a glow-worm's soft and steady light
Be only mine to give in sweet content—
A tiny glow-worm's shining in the night—
To break the gloom of some poor pilgrim sent,
Perchance in ways Time's saintly feet have trod,
I still may light some soul to Heaven and God!

Mine may not be the beauty of the rose,
Fragrant and fresh with morning's dewy balm,
Nor orange blossoms pure as falling snows,
And sweet as ever strain of wedding psalm;
But if in lowliness my whole life through
A lily of the valley I may be—
A lily of the valley to a few
In some spring hour in gladness drawn to me,
I still may hope through God's good will and grace
To woo some soul to seek and find His face!

I am what God has made me, and I know
I have a place and time, a work and way;
So with a happy heart I would bestow
My humbler meed of blessing while I may,
Content each golden day to find my place,
Do well my work, and mark my way with love,
To be what God would have me, by His grace,
Serenely climbing to the hills above.
And there, as His great blessing, I shall see
Crowned ones, won to their crowning by my plea!

—*Independent.*

Notes.

GREAT hearts alone understand how much glory there is in being good.—*Michelet.*

YOU find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child.*

IT is the feature, the grand, ennobling feature of the Gospel, that he that drinks deepest of its living water, thirsts more to diffuse it. You may estimate the depth of a man's Christianity by the extent of what he does, or gives, or sacrifices, or suffers, to spread it. There may be selfishness among statesmen, there may be selfishness among literary men, but there can be no selfishness among those who are truly Christians; for the very law of economy they belong to, is that God gives us the largest blessings, that we may diffuse them the most largely around us.—*Dr. John Cumming.*

NEVER hurt any one's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that last spark of self respect is its only hope, its only chance; the last seed of a new and better life; the voice of God which still whispers to it "You are not what you ought to be, and you are not what you can be; you are still God's child, still an immortal soul. You may rise yet and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." O why crush that voice in any heart? If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again.—*Charles Kingsley.*

IT is related of an old monk that as he was one day favored with a more than ordinarily lovely and delightful vision of his Saviour the bell rang for him to go and distribute alms. He hesitated about going. Duty called, but how could he leave amidst so glorious a revelation of his Lord? After a severe struggle, he decided to perform the errand of mercy. Upon his return, he expected to see the vision gone, but to his surprise it still remained, and a voice said, "If thou hadst not gone, *I had.*" It is in the prosecution of our appointed tasks that Jesus unveils His dear face—sometimes as an encouragement and sometimes as a reward. The faithful enjoy His comfort, peace and joy. —*Baltimore Pres.*

Communications.

For the Messenger.

Foreign Missions.

Girls' School in Sendai.

35 HIGASHI, YOBANCHO,
SENDAI, January 4, 1887.

Dear Dr. Johnston:—I herewith send an account of our Christmas services, which I hope may prove interesting to the women of the church. If I had power to express in words what we see and feel every day, I should have no fear but that they would be interested; but, I trust, the Holy Spirit will move their hearts to do that which it is their blessed privilege, no less than their duty to do for these women who are struggling to cast off the fetters of heathendom and rise to a nobler and better womanhood.

Our work here is growing rapidly and the prospect for the future is very bright. I hope the Church will wake up to a sense of the necessity of immediate action in the matter of a girls' school. The school is not as fully organized as it ought to be. We have gained the confidence of the people of Sendai; but I believe it will be hazardous to disappoint their expectations that by another year our school will be fully organized. That, however, without our own building, is impossible. It seems to me imperative that we have the building by another year. I believe the day of such small and slow beginnings in Japan is over. I do not much believe in the common sentiment—that "Christianity is coming into Japan with a rush," but civilization *is*, and popular education is; and the question seems to be, shall Japan be most influenced by Christians or infidels. There are many to urge upon the women of Japan the acceptance of the gayeties and frivolities of the Western world as their highest good, as though it were a great gain to have learned to dance and dress becomingly in foreign style, to know how to preside at balls and parties! Our Church should put forth every energy to gain a firm footing here now, before it is too late.

Sincerely yours,

LIZZIE R. POORBAUGH.

An Appeal from Sendai.

To the Women of the Reformed Church in the United States:—Dear Sisters, Christmas is over, our first Christmas in Japan; and a happier Christmas I have not had for a long time. At this season of the year our hearts always overflow with love to each other, and I know in your enjoyment of your Christmas festivities you often thought of the school that has been planted by our Church in Japan, and that you will be interested in hearing how the mission celebrated its first Christmas in Sendai.

Six o'clock of Christmas morning found us all gathered about Kittie's tree for an early service; and, though our number was small, never to me was the thought so thrilling, that with the "multitude of angels who proclaimed His birth, and all His people throughout the world," we too could unite in singing "Glory to God on high, peace on earth, good will to men."

During the day we called upon our Methodist and Baptist friends, who had gathered their little band of Christians together in their own parlors to celebrate with appropriate services this joyous jubilee. Our hearts were very much gratified in being able thus to witness the results of the labors of our brother missionaries, who, although they have been in the work only a few years, have much to show as the result of their labors. When we went into their rooms and beheld their beautiful decorations, the familar long-loved Christmas mottoes on the wall and heard the Christmas hymns, which will never be old, it recalled very forcibly a line from a hymn familiar to me since childhoood:

"Though in a foreign land,
We are not far from home."

Interesting, however, as these services were to us, we could not remain to their close, for the reason that we had still to complete some arrangements for our own services, at school, which took place in the evening. For some time previous, we were kept busy during all our evenings, in making preparations for the event, and seven o'clock, P.M., found us ready to begin the services, the room being crowded with the girls and their friends who had come to witness the first celebration of Christmas at the "Christian Girls' School of Sendai." Of course the room was decorated, much of which was the work of the girls themselves, but that is of minor consequence. I want to tell you of the services themselves. These consisted of scriptural recitations and original essays by the girls, appropriate to the occasion. Three English poems were read by three little girls of ages from ten to sixteen, who, three months ago, had perhaps, never so much as pronounced a word of English. Very creditably did they read. An English hymn sung by the larger girls and another by the little ones, with the translated hymns "Coronation," "Hark, the herald angels sing," and "Hark, what mean those holy voices," completed the girls' part in the exercises. Bright were their eyes and glad their voices. At home, the two English hymns might not be thought appropriate to the Christmas festival, yet our hearts bounded with joy to hear our girls, to whom no story is so new and so welcome, sing of that "Sacrifice of nobler name," that alone takes away the sin of the world, of the blood that makes our sin blackened souls "white as snow;" and surely no sweeter class of little girls gathered round their Christmas-tree, in all Christendom, ever sang a more acceptable Christmas song, than Miss Ault's class of little ones, so earnestly singing their "Little children come to Jesus." Oh, how I wish you could see and know our girls as we see and know them! Then I am sure you would also love them as we love them, and each one of you would feel constrained to do all that you can for the women of Japan. In another letter I want to tell you of particular pupils, but to-night must confine myself to this one subject of our Christmas services. Our tree, thanks to some dear little mission workers of Harrisburg, Pa., was gay with cards in addition to the gifts we had prepared and gave great delight to the pupils.

A great joy it was to us that our missionary, Rev. W. E. Hoy, could explain to the audience in their own language the significance of the tree. A short address from the native pastor, followed by several hymns sung by ourselves, assisted by Mrs. Swartz, of the Methodist Mission, and the services were concluded. Then the gifts were distributed amidst the greatest of good feeling. Everybody seemed very happy and the impression made was such that our teachers remarked that this year we could celebrate Christmas in our rooms occupied at present, but not so next year, as we are certain then to have a hundred pupils and we must have a large building of our own. God grant it may be so!

Thus ended the day for us, a day we shall remember while memory lasts. Our work is very encouraging, and we love it more and more each day. Oh, that the Lord would so move the hearts of His people everywhere that they should be eager to contribute of their means to this cause! Oh! that you could see and realize the blessing it is in your power to confer upon these people, whose eyes are turned so eagerly to America, more than any other country, seeking aid, and that you may realize that it is "more blessed to give than to receive." Yours in Christian love, LIZZIE R. POORBAUGH.

For The Messenger.

The Late Rev. Jacob D. Zehring.

Rev. Jacob D. Zehring, whose decease was announced last week, was born in Lebanon county, Pa., on the 25th day of July, 1817. He was baptized by Rev. Hiester and confirmed by Rev. J. Gring in Dauphin county. He did not take a regular college course, but studied theology in our seminary then located in Mercersburg, and was admitted to the Christian ministry in 1846.

In 1847 he was united in the holy bonds of matrimony to Elizabeth *nee* Gingreig, who died in 1856. The fruits of this union were three children, a son and two daughters. His second marriage was to Catharine *nee* Kline, and this marriage was blessed with two daughters.

Bro. Zehring served four different charges in the course of his ministry. The first was at Palmyra, Lebanon Co., Pa, where he remained two years; the second was at Rebersburg, Centre Co, where he remained three and one half years. His third pastorate was at Host, Berks county, which extended over thirteen years, and the last at Emanuel, now Jefferson, where he ministered sixteen years. Seven years ago he had a paralytic stroke which so lamed his body, that he was unable to continue his work. During his ministry, he baptized 3050 persons, confirmed 1217, married 621, and buried 1138.

After he was disabled he continued his residence at Codorus, York county, Pa., where he died. On the 4th inst., he was smitten with another stroke, and lingered until the next morning, at six o'clock, when God took him home, aged 69 years, 6 months and 10 days. The funeral took place on the 9th inst., at 10 30 A. M. The services at the house were conducted by Rev. A. F. Driesbach, and the burial services were performed by the writer. The body was laid to rest in the cemetery of Christ's Reformed church, Jefferson. A sermon in the German language was preached by Rev. H. Hilbish, of Hanover, and one in English by Dr. M. Kieffer, of Gettysburg. The text used by both was, "I have a desire to depart and be with Christ." Revs. Spangler, Hartman, and Kettoman also took part in the services.

In the death of this worthy brother, we have lost an old and respected servant of Christ, whose fidelity endeared him not only to the members of the congregation but to the entire community. His relations with the writer were so harmonious that his removal seems like a breaking of the ties of Christian fellowship. But we humbly bow to the will of Him who doeth all things well. F. A. GURTH.

Hausfreund please copy.

The Case Well Stated.

Rev. J. H. Good, D D, is publishing a number of "Questions and Answers" in the *Christian World*, and we clip the following from the issue of that paper for February 3d:

"What is the legal status of the new directory of worship? What action, if any, will or ought to be taken with reference to it, by the next General Synod at Akron, in 1887?

Answer:—The directory has been prepared by General Synod, submitted to the Classes and it has been adopted as an *ordinance* by a constitutional vote. It is now *virtually* an ordinance, and will become *formally* such, when the next General Synod announces its adoption. If no further action is taken by General Synod, the question as to its legal status will have to be understood. On this point there may be a great variety of opinions. With the adoption of the ordinance the Liturgical question is by no means settled, unless we come to a common understanding as to the force and effort of this adoption. The following questions will at once arise: "Will it now be the only liturgy that can be used in our church? Will it be *illegal* henceforward to use either the New Order, the Western, the Palatinate or the Mayer Liturgy? Must this directory be *always* used, at every service, to the exclusion of free services? Must it be used *verbatim*, without condensation, or omission?"

We have not time to discuss these interesting questions, but submit them for calm consideration. We will only and briefly state our opinions, as to the present legal status of the Liturgy directory, anterior to any further action of the General Synod. The result of our investigations is this: The adoption of the Directory as an ordinace does not, of itself, annul the permission to use the older Liturgies. The new order, Western, Palatinate, and Mayer, etc., are in use by direct permission of the General Synod, and this permission continues, until withdrawn or revoked. This is a well-settled principle in public law.

Again, the adoption of it as an ordinance does not, of itself, prohibit wholly or partial free services, because freedom in matters of worship, according to the judgment of pastors and people has always been recognized as a fundamental principle in the Reformed Church, in all stages of her history.

The *adoption* of the Directory then places it in this position:

1. It is the fully authorized form of worship, the latest expression of the judgment of the Church, as to what the mode of worship should be. It is an expression of the wish of the Church, that whenever forms are used, these forms shall be employed, in whole or in part, according to the best judgment of pastors and people.

2. It stands the highest of all Liturgies in the Reformed Church, and everything in other Liturgies not consistent with this, in spirit and doctrine, is implicitly disapproved. But to make all these, and other matters, clear and decisive, it is evident, that some further action should be taken by Synod. This it is competent to do, and it should do it in order to avoid misconceptions, misunderstandings, and new disputes. Now, what *may* and what *should* be this action? There will probably come forward a difference of views, and it is well, therefore, to consider the matter carefully in advance.

The Synod may have a resolution in substance as follows:

Resolved, That the permission heretofore given to use the New Order and the Provisionals, be and is hereby revoked.

This will be urged by some on the ground that it was the New Order which called forth the long series of difficulties in the church, and that the Directory was expressly prepared to bring in peace and concord, by taking the place of the New Order. But this will probably be opposed by some, who will prefer a resolution like the following:

Resolved, That all permission to employ all the various Liturgies, heretofore used in the Reformed Church, (such as the New Order, Western, Palatinate, etc) be and is hereby withdrawn. This would leave the Directory as the sole liturgy that could hereafter be used in our congregations. This may be supplemented by the following resolution:

Resolved, That the Directory must in all cases be used in full and not in part only, and that all worship must be conducted in accordance with it.

The effect of this resolution would be to place the Directory in the Reformed Church in the same position as the prayer book in the Episcopal Church. It would always have to be used, thus excluding the liturgical freedom heretofore had, and also all free services. Such may be the ideal of some, but we regard it as utterly impracticable, and in the highest degree undesirable. We cannot conceive that the Reformed Church will ever decline to the level of the Episcopal Church in this respect. Taking everything into consideration, for the sake of peace, a growing union, a progressive growth in worship we

think a resolution like the following should be adopted, and that it would meet the views of the vast majority of the Church, both East and West, English and German:

Resolved, That the permission heretofore granted or recognized to use the Palatinate, and other liturgies, or to conduct the worship in a free way be continued until otherwise ordered by the Church; but that the General Synod expresses its earnest wish that all pastors and congregations adopt the use of the Directory as rapidly as possible. And that in the use of the liturgies there be full freedom to use them in whole or in part, according to the best judgment of the Consistories.

Resolved, That it be earnestly recommended by the General Synod that the controversies of the past be regarded as settled on the basis of the peace measures and the Directory, and that the Churches now earnestly address themselves to the practical work of upbuilding Zion in all departments of her work, especially missions, education and the increase of the ministry. J. H G.

For the Messenger.

The Orphan Home at Butler.

The following letter, written to the Sunday-school at Martinsburg, W. Va., and read amid tears at the missionary service on February 6th, is from the heart and hand of the widow of the sainted Rev. D. M. Whitmore. She lately took the position of housekeeper in the Home.

BUTLER ORPHAN HOME, Jan. 29, 1887.

Martinsburg Sunday-school:—Dear Boys and Girls:—Knowing that you are interested in our Orphan Homes as well as in all other church enterprises, I thought you might like to hear something of our home at Butler.

We have about 70 children here. A few of them are boarders, whose mothers are dead, and whose fathers pay their boarding here, because they know of no place where they will receive a better training. Some have no fathers and their mothers are not able to support them. Others again have neither father nor mother, who have found here the truth of the words: "When my father and mother forsake me, then the Lord will take me up." God has, through His people, gathered these little orphans here into a happy home, to be trained for His glory through time and eternity.

This is a delightful place, with plenty of good food, excellent beds, and bright, cheerful rooms. The children, generally, seem very happy and content. One little boy just came to day. He cried and screamed, and as soon as he got out of the buggy started for home. They carried him up into the sewing-room, and called several little boys about his size to play with him. In a very short time he was the gayest among them, and seems perfectly happy ever since. He said this afternoon that he had a good dinner, and that he was going to stay here until he was grown.

The children are treated with the greatest kindness; are allowed to go into any part of the house, but are strictly forbidden to say or do anything bad. If they say bad words, "Pa," as all call Mr. Prugh, takes them into the kitchen, and thoroughly washes their mouths with soap-suds and salt; then, he says, their tongues get clean. So we seldom hear a bad word from any one. If any of them are caught fighting, the others are commanded to take them by the heels and pull them in opposite directions; and the next thing in order, is a severe reproof or punishment from Pa. So it happens that there are not many fights.

I think we have an excellent set of boys and girls here. We feel real proud of them. They are very quiet for so many to be together. Indeed I often think it is more quiet here than in any family I was ever in with half a dozen children. I think it is owing in part to the large house, in which they are scattered, and in part to the excellent discipline brought to bear upon them. It seems they have everything here to make them happy except their parents; but oh! what can take the place of father and mother in the heart of a little child! When I go into the prayer-hall and see those little faces looking towards Pa as he leads in worship, and think of their having no papa or mamma to kiss good-night, as you have, boys and girls, and at whose knee they may lisp their little prayer, it brings tears to my eyes. And when occasionally a little heart-broken sob on account of some trouble, reaches our ear, and we remember that the little one has no mother into whose ever open ear she may pour her little griefs, it makes us feel, oh! so sad! This evening when I was singing and playing for them on the organ, among other pieces, "What is home without a mother?" and "I once had a home over there," because they specially asked for those pieces, I found when I stopped at least three had been weeping bitterly, so I told them I would not play those pieces again, but would give them something better next time.

O, boys and girls, when you are in your pleasant homes with papa and mamma by your side, pray for these poor little orphans, and make God a thank-offering for your blessed privileges. They need your help, they need your support, for oh! what would become of them if they could not be taken care of here, as indeed many cannot, for our house is full, though the large-hearted Superintendent still occasionally slips another in; and when occasionally one must leave, on account of finding a good home elsewhere, it seems to break the very heart-strings of those who have them in charge.

Some of our little ones are as brave as soldiers. Quite a little girl came to me this evening with a loose tooth, and asked me to pull it. I saw it was not very loose, and told her it would hurt a little, but if she desired it, I would pull it. She is such a precise little thing, that she cannot stand anything that is not just as it should be, so she said she wanted it out. I pulled at it three times before I got it out, but she never winced.

Had I not already written enough to tire the little ones among you, I would like to tell you how the boys milk, carry the coal, publish a paper called "The Orphans' Friend," and work like little men, and how the girls wash dishes, sweep, scrub, and in many ways lighten the burdens of those who care for them. But enough for this time. That God may bless you each and all, and give you open hearts to receive His blessed truth from the lips of your faithful teacher, is the prayer of your well-wishing friend,

M. E WHITMORE.

P. S. Special love to my former class.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

The Christians of the United States pay $5,000 000 for Foreign Missions; their neighbors pay $1,000,000,000 for drink and its consequences.

One dollar given to western mission work *now* is worth ten dollars given in ten years. Time gained is worth more than money. "An ounce of prevention is worth a pound of cure."

How many of our *young men* are actively at work in the missionary societies? Why so few? They are found busy in stores, banks, shops and all other places of business; why not also in the missionary society? Come, dear young men, strong in all your powers, and help forward this holy work.

Refreshing.

Often friends try to break the will that leaves money to the Church; but here is a very different case.

A Presbyterian lady in Mahoning, Pa., wanted too leave $500 to missions, but became to ill and died. Her friends respected that wish, and soon after her death a check for $500 was sent to the proper Board.

Self-Denial.

Did you ever buy a lisle thread glove instead of kid and devoutly lay the difference on the altar of God?

Did you ever deny yourself a journey that its cost might go to missions?

Do so in the name of the Lord, and you will have more pleasure than kid and going could give you—a pleasure that lasts.

Rev. W. E. Hoy.

No earnest Christian can read the letters written from Japan by Rev. William E. Hoy without feeling that he is an earnest man. He has his whole soul in his work, and that soul is his letters. Hot words come from his pen, and his pleading for more men and women to be sent to Japan is simply the godly motion of a soul that with intensity loves the souls around him.

Did somebody say he is a dreamer, a visionary enthusiast? You could not well do him greater wrong. His early life, his course at college and in the seminary, his addresses before congregations and Synods before sailing for Japan, his private letters from there and his published letters, all are a beautiful denial of the charge. Those of us who know him personally know that the Reformed Church never had a calmer soul in the mission field than he. A dreamer—far from it. An enthusiast—yes, a holy enthusiasm of divine love burning in a noble soul that knows nothing but the saving of souls. God grant you and me more of this. The Lord fill our whole Church with the beautiful dream of a dozen Classes and a strong Synod of our Church in Japan! If you saw the field as he sees it, with great wants and earnest pleadings for the Gospel, you too would become enthusiastic. Let us pray for more of this enthusiasm.

Selections.

The Catholic Church in America and Ireland.

The action of the Roman Church in the case of Father McGlynn presents at first sight a singular contrast to her recent policy in Ireland. In Ireland, she sanctions, and even encourages, the "Plan of Campaign." In the United States, she puts a priest on his trial for espousing what would generally be held to be the less dangerous doctrines of Mr. Henry George. It is true, that in one case it is only an Archbishop who has spoken, whereas in the other Rome has intervened directly. But in a matter of this importance and publicity, the Archbishop of Dublin would hardly have spoken so plainly had he not been assured of at least acquiescence on the part of the Vatican; and even if his calculation had been incorrect, there has been time for the authorities to call him to account. It seems fair to say, therefore, that Archbishop Walsh is allowed to parade his sympathy with confiscation reduced to practice, while Father McGlynn is taken to task for defending confiscation which is confined to theory. As if to increase the confusion, Mr. Michael Davitt has intervened in Father McGlynn's quarrel, but not on the side of Father McGlynn. The present objects of the eminent agitator's veneration are ecclesiastical authority and the right of property in land. This last incident probably admits of a very simple explanation. Mr. Davitt has no mind to quarrel with the Church when there is no purpose to be served by it, and he is the author of a rival land scheme to that put out by Mr. George.

The part which the Roman Church has elected to play in the United States is the one which is natural to her. She has always been a defender of private property. This is shown by the importance which she attaches to almsgiving and to voluntary poverty. Men cannot give away or renounce the use of that which is not their own. The exhortations to practical charity with which every Roman Catholic, and, indeed, every Christian, is familiar, would be out of place in the mouth of a Socialist. "Give alms of thy goods" is a precept without meaning when the goods belong to the community, and the community is responsible for the well-being of the individual. Most of all, perhaps, is the Roman Church opposed to theories which deny the right of private property in land. For if individuals cannot hold land because it belongs to the State, no more can corporations, which are only aggregations of individuals, hold it. Consequently, Socialism is directly opposed to the principle of endowments, and for endowments the Roman Church has always cherished a special affection, as being the method of support which gives her the greatest amount of independence. Nor is there any reason why she should vary her usual attitude for the benefit of Father McGlynn. He is popular with his congregation, and his successor—if Father McGlynn is ultimately deprived—will not find his reception encouraging. But Mr. George's doctrines are not likely to take any general hold of the American people. A system under which land is very widely distributed is necessarily a popular system, and the Church will have the nation with her in defending it. Over a large part of the United States the farmer is as much the reserve force in politics as the peasant is in France. In asking Father McGlynn to justify his teaching the Church will run no risk; she will have numbers on her side.

In Ireland, the conditions are altogether different. Mr. Dillon's doctrine of confiscation is the popular doctrine, and to go against it would be to risk, if not an open schism, at least an alienation of individuals which would make the step into schism an easy one. The Church has a very strong reason, therefore, for being in agreement with the authors of the agrarian movement. The only question she has to decide is whether the circumstances are peculiar enough to furnish her with a good plea for putting herself in agreement with them. She has only to fall in with the Nationalist version of Irish history to find such a plea ready. According to Mr. Dillon and Archbishop Walsh, the aims of the National League have nothing in common with Socialism. They imply no hostility to the principle of private property; they are merely directed to placing private property in the right hands. The attempt to make the tenant the owner of his holding is not, on this theory, an act of confiscation. The Roman Church has always looked with great toleration on anything that could be represented as an exception, for exceptions bind no one. The "Plan of Campaign" has probably been represented at Rome as involving not a political or social, but simply a historical issue. The descendants of the men who were, in the view of *United Ireland* and its party, robbed of their lands, are using the first opportunity that has presented itself of getting back their property. The question is thus transferred from the region of politics to the region of history. It becomes a dispute not of principle, but of title. The point on which it hinges is not, May A take B's land? but, What amount of prescription will justify A in re-entering upon land of which B has forcibly deprived his predecessor in title? The State is forced to give a short and decisive answer to inquiries like this, because the State, so to say, lives by prescription. But the Church has an elastic memory, and can at pleasure lengthen or shorten the period required to establish an adverse claim. No condemnation, therefore, directed against Mr. George will be of any value as against Mr. Dillon. Nor would such condemnation of Mr. George make the Roman Church unpopular in Ireland. If it would, Mr. Davitt would hardly be on her side.—*London Spectator.*

What They Do.

A. C. Wheeler, a prominent New York journalist for years, and well-known under his pseudonym, "Nym Crinkle," in a recent lecture replying to Ingersoll, paid this closing tribute to the spirit of Christ and of Christianity:

"During twenty odd years of eventful toil in the great city I never found a depth of misery so deep, a poverty so rank, a crime so atrocious, a despair so black, that some humble follower of that Master did not find it out. Into all holes and corners of wretchedness where vice and poverty, like twin wolves, had hunted down their prey, the policemen and reporter always found the hooded sister or the missionary ahead of them. They were the first to come. They were the last to go. They stayed and put up their supplications when all else on earth had forsaken the wretch. They followed him to the prison cell, and they stood beside him on the gallows, and they never forgot in all the obloquy of sin and the cry of human vengeance the eternal brotherhood of man. And they wanted no pay, and they got no praise. They were doing that Master's work. True it was 1800 years ago when He called them and bade them go out and bind up the broken hearts and dry the tears, and thus with tender touches of tone they carry out His mission; and in that time empires have fallen and races become extinct, but these little streams have widened and deepened till they encircle our globe like its atmosphere and sweeten myriads of arid hearts."—*Selected.*

Family Reading.

An Empty Nest.

A grave old man and a maiden fair
Walked together at early morn;
The thrushes up in the clear cool air
Sang to the farmer planting his corn.
And, oh, how sweet was the fresh turned mould!
And, oh, how fair were budding trees!
For daisy's silver and daffodil's gold
Were full of the happy honey-bees.

"Ah, look! there's an empty nest," she said;
"And I wonder where sing the last year's birds?"
Then the old man quickly raised his head,
Though scarcely he noted her musing words;
He tore the nest from the swaying tree,
He flung to the winds its moss and hay,
And said, "When an empty nest you see,
Be sure that you throw it far away,"

"But why?" she asked, with a sorrowing face—
"Why may not the pretty home abide?"
"Because," he answered, "'twill be a place
In which the worm and the slug will hide.
Last year 'twas fair enough in its way—
It was full of love, and merry with song;
But days that are gone, must not spoil to-day,
Nor dead joys do the living joys wrong."

The maiden heard with a thoughtful face—
Her first false love had gone far away—
And she thought, Is my heart become a place
For anger and grief and hate to stay?
Down, heart, with thy sad, forsaken nest!
Fling far thy selfish and idle pain;
The love that is ours is always the best:
And she went with a smile to her work again.

—*Harper's Magazine for February.*

Baby's Little Sister.

Amid the flutter, the bustle, the suspense, the pain, the rejoicings attendant upon the advent of the newest baby, one member of the household is almost sure to be overlooked. The queen of yesterday suffers, for the first time in her brief life, from neglect. Fed, clothed, and physically comfortable, she yet feels herself left out in a world that has, without warning, become cold and friendless. Her abdication has been involuntary and rude. She went to bed a sovereign and awoke in exile. "Mamma's room," the happiest hunting-ground of her infancy, is forbidden territory, and Mrs. Gamp, in alpaca and spectacles, hovers menacingly on the frontier. The servants stumble over without seeing her in rushing to and fro; her own nurse is preoccupied with sober thoughts of the addition to her cares. The late favorite pulls vainly at her apron and heart-strings.

"You are a big girl now and must learn to look after yourself. We can't have two babies in the house," is, in the Little Sister's ear, a sentence of banishment to Siberia.

She is exceptionally happy if to the feeling of forlornness and desertion be not superadded the smart of active insult. The humorous sense of the lowbred is gratified by the sight of blood drawn by their sportive thrusts. It is great fun to see the sensitive child wince and weep under their fleers at the nose-out-of-joint, their success in quickening jealousy that, when conceived, shall bring forth hatred. The mother gives little thought in her happy languor to the dethroned princess, after she has seen her led in on tiptoe to leave a timid kiss on her brother's red face, one full of awe and longing on her own pale lips. If, as the days slip on, a rumor that Little Sister does not love the dear baby sifts to her ears, she is rather amused than grieved. Time, that has filled her arms and heart with the new treasure, will right everything; the angel boy will win the silly child over in due season.

Time, being more merciful than mother and maids, generally accomplishes the desirable end. Until the gradual cure is wrought the young thing suffers anguish so needless that one's blood heats in telling the story.

When but a child myself I heard a five-year-old playmate ask her mother, who was fondling a baby-brother:

"Did you ever call *me* your 'precious dove' when I was little?"

Baby though I was, I interpreted the cadence of the query, read back of the record of the pleading eyes. At the distance of almost half a century from the scene I recall indignantly the careless reply:

"Oh! I suppose so, child. Don't lean on my lap. You crowd against your brother!"

Little Sister is herself crowded into the background, and, in families where there is a scarcity of hirelings, is pressed into the active service of the usurper. Her short legs ache with much trotting of errands from nursery to kitchen, and around the corner to the druggist's for bottle nipples, condensed milk, and Mellin's Food. Throat and chest swell with suppressed shouts and song, hushed lest she should disturb the baby; her temper is roughened by friction against new rules of law and order. She is set to rock the cradle when she pines to be at play, and should the baby awake during her watch she is scolded. Worst of all, she misses the dear covert of mamma's lap when she is tired or sleepy or in trouble; the warm circle of the arms is filled by another, and she is therefore the more ready to believe herself shut out also from the mother-heart. As she grows stronger and more helpful, and the baby less like a roll of carded wool, she is allowed as a prime treat to hold him until she is strained to faintness under the weight she is too proud to confess is too much for soft muscles and bones. In humbler homes she is, at a pitiably early age, sent out to wheel perambulator or wagon in the open air for the whole morning or afternoon, and held responsible for the safety and content of the passenger.

We laugh at the *bon-mot* of the reprobate who professed his ability to live up to but one orthodox tenet—the doctrine of *total depravity*. We sober into tenderness that is not far removed from tearful admiration over the loyalty, the heroic magnanimity, the saintly sweetness of our Little Sister as she holds in her dimpled fists the well-being, the very life of one whom circumstance and cruel jests would, but for her native angelhood, have taught her to regard robber and pest.

"Mamma!" says brave little Van of Miss Phelps's "Avis," with his last breath, "does—you—love—me—best or—my little sister?"

Avis's heart broke with the answer, because he was already beyond the hearing of it.

We moralize and poetize over acres of paper concerning other interesting and trying transition periods—the brook-and-river meeting of girlhood; the lad's assumption of the *toga virilis;* the easy decline from maturity into old age. The passage from babyhood to nobodyhood is more sudden and utter than any other change to which humankind is heir, save that from life to death; is least considered and least pitied.

I was present once when a young mother was showering caresses on her month-old girl, her first-born, a boy of two years, standing silently by. He was a gentle little fellow, and so shy of demonstrations that both of us were surprised when he withheld his mother's hand from stroking the baby's cheek, to lay it on his own head. The blue eyes were full of unchildish tears.

From that moment the tiny sister was known in the family as "Eddie's baby." Mamma and nurse took care of her, but she belonged to him. He was consulted as to her dress and food. If she cried he ran to see what the matter was; while she slept he dragooned the household into silence, that "his baby might get her nap out." Her wrongs were his; for her rights he would have fought while strength and breath had lasted. When she could sit on the floor and claim a monopoly of the choicest playthings, he was only too thankful to be allowed to hand them to her. Her trial steps were guided by his hands, and the patience with which he reiterated syllable and word coaxingly for her imitation, his rapture when she achieved intelligent articulation, were the prettiest nursery episodes imaginable.

"Whose little daughter is this?" inquired a stranger, meeting the two walking hand-in-hand on the piazza of a summer hotel.

The boy reared his golden head proudly.

"*Mine!*" he replied. "My mamma *borned* her, but she belongs, weally and twuly, to me!"

He had just passed his fourth birthday when he lay dying in his quarantined bedchamber all through one soft September day. An hour before the death-film blotted out the blue from the sweet, faint eyes he opened them wide and laughed. A door unclosed in the upper story and let fall down the staircase the sound of a baby's voice trying to turn a tune he had taught her a week ago.

"What a sweet singer she is!" he faltered fondly. "It makes me 'most well when I hear her!"

Be pitiful, busy mother, tempted by stress of work, and many interruptions to push away the baby of yesternight, that the new claimant of to-day be not neglected. Grade lovingly the descent from the Delectable Heights of your embrace to the level of the multitude who must fend and fare for themselves. Have as many babies as you have children. In the realm where you sit a queen the latest born should stand as near—and no nearer—the throne than the first. Give to each elder child a proprietorship in lesser and least, developing unselfish graces by love that makes service joy, not duty.—*Marion Harland, in Exchange.*

Name of the Good Samaritan.

Oberlin, the well-known philanthropist of Steinthal, while yet a candidate for the ministry, was traveling on one occasion from Strasbourg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey, and was among the mountains, and by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner. "And it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel Please tell me the name of the Good Samaritan?"

"That," said Oberlin, "I cannot do; for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."—*Christian Leader.*

Marriage Among the Bolivian Indians.

The Quichoa Indians, when very young, are engaged to be married. When of proper age—the girls generally at about 14—the wedding takes place. The bridegroom has to provide a house; the bride and her people supply the household goods. Of course, they are of a simple nature. The wedding takes place in the village church. After the ceremony both parties return to their former homes, accompanied by their friends—the young men with the husband, the women with the new wife. The husband and his friends prepare the house for the coming festival. After due preparations, the women, each carrying on her back some present or household article, go in procession to the home of the new couple. First come a number of young men, each having a large drum, which is beaten with a stick. Immediately behind them comes the bride, dressed in her best, generally a green bodice, red skirt, trimmed with white lace some six inches longer than the skirt, a low-crowned white, narrow-brimmed felt hat, a green handkerchief across the breast and high heeled leather sandals. The colors I describe are not chosen by chance, but are the national colors of Bolivia—red, yellow, and green. I passed a marriage procession near Escara. They had to cross a stream. The men crossed beating their drums, without bothering themselves about the bride. The new wife took off her sandals, gathered up her dress (stockings they don't wear) and waded over. The rest of the women waited until the bride was safely over and crossed likewise. On reaching the new home they have a great feast, winding up with a grand ball, which is kept up until all are tired out. On such occasions an immense quantity of mais chocha is drunk.

Girls' Friendships.

Among the joys of girlhood is friendship, which though often laughed at as absurd and "missish," is nevertheless very sweet. Most girls, even if they have sisters, have also some special friend to whom they vow eternal devotion, write voluminous letters when they are apart, and for whom they contrive all sorts of little presents more or less useful or ornamental. If the friend is an ordinary good girl, this affection is beneficial to both parties, takes each a little out of her own small circle as well as out of herself, and widens her horizon. It is often very pure and unselfish, and especially between girls who never marry, endures as long as they live.

But there comes a time when, to use an ordinary phrase, a girl's education is finished, when books are somewhat laid aside, and she becomes a young lady at large, free to follow her own bent if she has one, and generally disposed to see as much as she can of the world. A wholesome, natural girl is ready for anything, and "takes the goods the gods provide" with all simplicity. She enjoys a country ramble thoroughly, trips along with feet as light as her heart, plays vigorously at lawn-tennis when she has the opportunity, reads the books and sees the pictures of the day, and adds wonderfully to the brightness of the home circle. She is her father's pride, her mother's vice regent, and her brother's "chum." This is the halcyon time of life, when innocent pleasures have not begun to pall, and when the future is rosy with the sunshine of love and happiness. Our Mary grows critical about her appearance, detects the smallest approach to a misfit in her frocks, and is somewhat difficult to please in the matter of hats and bonnets. It is quite natural that she should wish to look her best, and if a lover comes along who sees in her

"His heaven-born Eve, on whose unsullied brow
The shadow of the sinning never came,"

and she reciprocates his feeling, a new world opens before her, and her parents live their own youth over again as they feel that the new love only deepens old ones, and draws all natural ties closer. This is as it ought to be, and a wise lover, knowing that a dutiful daughter makes a good wife, will rejoice to see it, and congratulate himself on having won the heart of a girl who so winsomely answers to the sweet name of Mary.—*Cassell's Family Magazine.*

Youth's Department.

Little Helpers.

BY GEORGE COOPER.

"I will be a little helper,"
Lisps the brook.
On its silvery way it goes,
Never stopping for repose,
Till it turns some busy mill,
In some nook.

"I will be a little helper,"
Smiles the flower.
By the wayside in the field,
All its beauty is revealed
Unto sad and weary hearts,
Though skies lower.

"I will be a little helper,
Sings the bird.
And it carols forth a song,
Though the cheerless day be long,
Bringing to some helpless one
Some sweet word.

You can be a little helper,
Child so fair!
And your kindly deeds can make,
For the heavenly Father's sake,
Sunshine, love, and happiness
Everywhere.

—*S. S. Times.*

Sentenced to be Shot.

Farmer Owen's son had been found asleep when doing sentinel duty, and was sentenced to be shot. A telegram had been received by his father, saying that the sentence would be carried out in twenty four hours. Mr. Allan, the minister, called to comfort the sorrowing family. During his visit a letter arrived. Blossom, the farmer's little daughter, opened the door and received it. "It is from him." was all she said, as she handed it to the minister, who opened it and read as follows:

"Dear Father,—When this reaches you I shall be in eternity. I am going to write you all about it. You know I promised Jimmie Carr's mother I would look after her boy; and when he fell sick I did all I could for him. He was not strong when ordered back into the ranks, and the day before *that* night I carried all his luggage, beside my own, on our march. If I had not lent him an arm now and then, he would have dropped by the way. I was tired out when we went into camp, and then it was Jimmy's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake though a gun had been pointed at my head; but I did not know it until—well—until it was too late.

"They tell me to day that I have a short reprieve—'time to write to you,' our good colonel says: Forgive him, father, he only does his duty; he would gladly save me if he could. And do not lay my death up against Jimmie. The poor boy is broken-hearted, and does nothing but beg and entreat them to let him die in my stead.

"I can't bear to think of mother and Blossom. To-night I shall see the cows all coming home from pasture, and precious little Blossom standing waiting for me; but—I—shall never—never—come. God bless you all. Forgive your poor Bennie."

Late that night a little figure glided down the footpath toward the railway station. The guard, as he reached down to lift her into the carriage, wondered at the tear-stained face that was upturned toward the dim lantern he held in his hand.

A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for little Blossom. She was on her way to Washington to ask President Lincoln for her brother's life, and had brought Bennie's letter with her. Next morning they reached New York, and the guard hurried her on to Washington. Every minute, now, might be the means of saving her brother's life.

The President had but just seated himself to his evening's task, when the door softly opened, and Blossom, with downcast eyes and folded hands, stood before him.

"Well, my child," he said, in his pleasant, cheerful tones, "what do you want?"

"Bennie's life, please, sir," faltered Blossom.

"Bennie! Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes; I remember. It was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost by his negligence."

"So my father said," replied Blossom gravely. "But poor Bennie was so tired, sir, and Jimmie so weak. He did the work of two, sir, and it was Jimmie's night, not his; but Jimmie was too tired, and Bennie never thought about himself, that he was tired too."

"What is this you say, child? Come here; I do not understand."

Blossom went to him. He put his hand on her shoulder, and turned up the pale, anxious face toward his. How tall he seemed! And he was President of the United States, too. A dim thought of this kind passed for a moment through Blossom's mind; but she told her simple, straightforward story, and handed Bennie's letter to Mr. Lincoln to read.

He read it carefully; then, taking up his pen, wrote a few hasty lines and rang his bell. Blossom heard this order given: "Send this despatch at once." The President then turned to the girl, and said: "Go home, my child, and tell your father, who can approve his country's sentence, even when it takes the life of a child like that, that Abraham Lincoln thinks that life far too precious to be lost. Go back, or—wait until to-morrow; Bennie will need a change after he has so bravely faced death; he shall go with you."

"God bless you, sir!" said Blossom.

Two days after this interview the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap was fastened on his shoulder. Mr. Lincoln then said: "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country."

Then Bennie and Blossom took their way to their green mountain-home. A crowd gathered at the railway station to welcome them back: and, as Farmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and he was heard to say, fervently, "The Lord be praised."—*Evangelical Churchman.*

Sam, Tom and Jerry.

One day I found a toad waiting at my greenhouse door.

"Well," I said, "come in if you want to; I guess you'll pay your way; at any rate it won't cost much to board you;" he seemed to understand my words for in he hopped, and rested on the walk to look about him. He must have sent some word by telephone to his friends of his discovery, for only two mornings afterward, at the very same door, there sat another toad.

"Well," I said, "surely this is a committee on greenhouses, and here is No. 2. Won't *you* walk in too?" And, as I pushed open the door, in he went. The fourth morning I let in No. 3, a monstrous toad. Once in the house, they showed no desire to get out, and in a few days I began to be surprised to see what wise little creatures they were.

They were just as unlike as three boys could be! Tom was rather shy and kept by himself. Jerry was sociable, and soon followed me all around. Sam was too large and too old to hop very briskly, and would spend a whole forenoon looking out of the window, or climbing along the rough stone wall that forms one side of the greenhouse.

I began to teach them to know me, by making a certain sound, and calling them by name, as I worked around the plants. Jerry was the first to make friends. Before long, wherever I might be busy, he quickly made his way toward me, and was at once rewarded with a worm or slug. And how cunningly he ate it. He would pretend at first that he did not see it; suddenly he would turn around, and, with head down, watch it as a cat watches a mouse, each toe twitching. Then a sudden grab, and the worm was in his mouth. He always had a hard time swallowing it, and, when it was fairly down, he would give one last gulp of delight. Pretty soon they would come when I put out my hand, and at last they would climb into my hands to get their food. I often filled a tin dish with slugs and worms, and to see the three toads around it eating was very amusing.

One day in February Jerry acted strangely. He kept lifting his legs and seemed uneasy. I noticed a thin skin rolled up about the middle of his back. He put up his right leg and drew it out of this skin as easy as papa takes off his overcoat, and then did the same with his left foot. He rolled up the skin, and stuffed it down his throat and swallowed it; and there he was with a bright green coat on. He had taken off his winter coat and put on his spring suit. The gentle heat of the greenhouse had made him think that spring had come, for it was a little early for spring garments. Later, the other two toads did the same.

These toads are dainty little things. They utterly refuse to eat a dead bug or worm. There is nothing vicious about them. Their little tongues are soft as silk. I never heard but one of them make the least sound, and that was the smallest kind of a squeal, when greatly frightened.—*Our Little Ones.*

Crossing the Connecticut at Albany.

If I were a boy again, and knew what I know now, I would not be quite so positive in my opinions as I used to be Boys generally think that they are very certain about many things. A boy of fifteen is a great deal more sure of what he thinks he knows than is a man of fifty. You ask a boy a question and he will answer you right off, up and down; he knows all about it. Ask a man of large experience and ripe wisdom the same question, and he will say "Well, there is much to be said about it. I am inclined, on the whole, to think so and so, but other intelligent men think otherwise."

When I was eight years old I traveled from Central Massachusetts to Western New York, crossing the river at Albany, and going by canal from Schenectady to Syracuse. On the canal boat a kindly gentleman was talking to me one day, and I mentioned the fact that I had crossed the *Connecticut* River at Albany. How I got it in my head that it was the Connecticut River I do not know, for I knew my geography very well then; bnt in some unaccountable way I had it fixed in my mind that the river at Albany was the Connecticut, and I called it so.

"Why," said the gentleman, "that is the Hudson River."

"O, no sir!" I replied politely but firmly. "You're mistaken. That is the Connecticut River."

The gentleman smiled and said no more. I was not much in the habit, I think, of contradicting my elders; but in this matter I was perfectly sure that I was right, and so I thought it my duty to correct the gentleman's geography. I felt rather sorry for him that he should be so ignorant. One day, after I reached home, I was looking over my route on the map, and lo! there was Albany standing on the Hudson River, a hundred miles from the Connecticut. Then I did not feel half so sorry for the gentleman's ignorance as I did for my own. I never told anybody that story until I wrote it down on these pages the other day; but I have thought of it a thousand times, and always with a blush for my boldness. Nor was it the only time that I was perfectly sure of things that really were not so. It is hard for a boy to learn that he may be mistaken; but unless he is a fool, he learns it after awhile. The sooner he finds it out, the better for him.—*Washington Gladden, in St. Nicholas.*

A Girl's Voice.

Miss Mulock says in her King Arthur that "a pleasant voice is even better to live with than a pretty face." In this she echoes Shakespeare's sentiment where he says of Cordelia, "Her voice was ever soft, gentle and low—an excellent thing in woman." The need of cultivating an agreeable voice is thus emphasized in a new book, called "Hold Up Your Heads, Girls," by Annie H. Ryder:

Good conversation is the mark of highest culture. This is why, in spite of shabby dresses, unbanged hair, tremendous mouths and large noses, some persons are purely delightful. We have seen that this is so, yet have not added that something lies in the voice, as well as in the manners and words, of such people. From nervousness, and other causes which I have not been able to trace, girls are apt to pitch their voices too high, as though they thought to be better able to speak distinctly. A gruff, mannish voice is worse than a piping, shrill tone in a woman; but fullness of tone prevents no melody, and this comes from a medium pitch. In the very modulations of the voice are detected excellence and refinement. The human voice, in its sounds and accents, is a record of character; trust it as the keyboard of the human being.

May I remind you here, girls, of the harm arising from loud talk in public places? How many times do we suffer annoyance from the noisy voices in the car, the stations or on the street! How bold and immodest such tones are! Some persons seem to think the public is not to be regarded, and that it has no right to criticism. They appear to believe that a train is no different than an open field, where the voice needs no restraint, and where manners are not the most refined. They treat the passengers with as little care as they do the cars; for, while they make a waste-basket of the latter, they regard the former as so many brazen images to be stared at *ad libitum.* Passengers have ears, though they themselves be removed from the talkers by the distance of a seat or two.

Now about the words for use, girls. I fully realize the expressiveness of slang and the convenience of exaggeration. But if a peach pie is almost "divine," and the Hudson River "awfully lovely," what can be said of the New Testament and Niagara Falls? What is to become of the poor innocent words in the English language which mean only delicious and beautiful? When a young who woman makes much pretension to fine manners and an elegant education, takes the steam-car for a rostrum, and exclaims about her French teacher as "awfully funny, but awfully horrid, don't you know; awfully lovely sometimes, but awfully awful at others!" we wonder why she gives so much attention to French when her English vocabulary seems to have reduced itself to the scanty proportions of one word.

Showing Politeness to the Aged.

It happened at Athens during the public representation of some play exhibited in honor of the commonwealth that an old gentleman came too late for a place suitable to his age and quality. Many of the young men, who observed the difficulty and confusion he was in, made sign to him that they would accommodate him if he came where they sat. The good man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest was to sit close and expose him, as he stood out of countenance, to the whole audience.

The frolic went round the Athenian benches. But on those occasions there were also particular places assigned for foreigners. When the good man sulked toward the boxes appointed for the Lacedæmonians, that honest people, more virtuous than polite, rose up all to a man, and with the greatest respect received him among them. The Athenians, being suddenly touched with a sense of the Spartan virtue and their own degeneracy, gave a thunder of applause; and the old man cried out, "The Athenians understand what is good, but the Lacedæmonians practise it."—*Addison.*

Pleasantries.

"Papa," said a Spring Street urchin, anxious for a sleigh ride, "what are the weather 'prohibitionists' for to-morrow?"

Conductor: "Here my good fellow! Don't you know that if you pull that strap in the middle you will ring both bells?" *Mike:* "Faith, an' Oi know that as well as yerself. But it's both inds ov the car Oi want ter stop."—*The Judge.*

The economical catalogue maker who thus set down two titles:

Mill on the Floss,
do. "Political Economy,

has a sister who keeps a universal scrap-book into which everything goes, but which is carefully indexed. She, too, has a mind for saving, as witness:

Patti, Adelina.
do. Oyster.—*Boston Trans.*

The coal strike. *Lawyer:* "How much for carrying in that coal, Uncle Rastus?" *Uncle Rastus:* "One dollah, sah." *Lawyer:* "A dollar! That's too much." *Uncle Rastus:* "Yo' mus' b'ar in min', sah, dat it tuk yeahs of ha'd experience befo' I waz cognizant ter carry in coal. My poo' ole fadder and mudder, sah, mus' a licked me a thousand times when dey wuz l'arnin' me ter carry coal. Hit's like de law business, boss, yuse got ter cha'ge for educashun."—*Harpers' Weekly.*

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, FEBRUARY 23, 1887.

The article by Rev. Dr. J. H. Good, which we copy from the *Christian World*, in regard to the probable action of the next General Synod, on the Directory of Worship, will be read with interest. It is sensible all through.

An exchange truly says: "There's a whole temperance sermon in the reply of a butcher who was asked for a dollar towards paying a temperance lecturer:—'There's your dollar,' said he. 'I've sold more meat in one day since this town went no-license than I used to in a week when we had saloons.'"

It may not be well to tie to Ralph Waldo Emerson's philosophy in everything, but here is a saying of his that is eminently true: "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun."

Governor Hill said in his recent message that the tax laws in New York are either "grossly defective, loosely or fraudulently executed or shamefully evaded." This was based upon the fact that while the personal property in the State has notoriously doubled in value during the decade between 1875 and 1885 the assessed valuation has decreased $75,000,000.

According to a correspondent of the *Evening Telegraph*, very few members of either House of Congress are present at the opening of the sessions by prayer, and even these are irreverent during the service. This may lead some persons to suppose that the chaplaincy might as well be abolished, but this is far from true. The prayers are not offered to the members and the more indifferent they are the more they need them.

According to the London *Guardian*, the agricultural depression in England, has actually impoverished the country clergy, who derive their income from the glebe lands. A writer in the above named journal says: "Naturally glebe livings are difficult to fill, when the incumbent has to draw upon his private income for the privilege of performing his spiritual duties. As a dignified ecclesiastic said to me, 'I have to hawk about my living in the advertisement columns of the newspapers.' One so-called benefice has remained vacant for three years. The proper form of advertisement for a glebe living in the midland counties would be:—'Wanted, an experienced farmer, with capital and in holy orders, to take a farm of 500 acres, with rectory attached.' More than once I heard the expression, 'If I had not private means I should starve.' Nor was this a figure of speech; it represents a grim fact."

Archbishop Ryan has interdicted the use of what is called operatic music in Catholic churches, and hereafter only that which has been composed expressly for divine worship can be employed. That will cut out much that Protestants go to hear, and may lessen the attractions for them, but the stores that are left are very rich. The best of everything in every department of art has been laid upon the altar of God.

It is a terrible thought that everywhere the soul at enmity with God greedily seizes what sickens instead of satisfying it, and yet that the recoil from God is too profound and too predominant over every other feeling, to admit of "turning in that direction for help." It is well that He follows us with purposes of love, and gives us power over our natural proclivities.

It is given out as a solid fact that the "Free Baptists" and "Christians" have effected an organic union. The "Christians," as we understand it, are the followers of Alexander Campbell, whose name has been given to them without their own consent. The territory covered by this organization thus far embraces New York, Pennsylvania, New Jersey and Ontario. The legal associations of these two bodies in the districts above mentioned met in Buffalo, N. Y., lately, and were consolidated. A common constitution was adopted, and it is probable that the national associations will endorse the movement. Baptism by immersion has always been insisted upon by the "Christians," so that there never was any difference between them and the Free-Will Baptists upon the point considered essential to church membership. Indeed, there being no fundamental differences of doctrine between the two, it has been thought wise to co-öperate as one body.

It was Vicarious.

The Son of God became the son of man that the sons of men might become the sons of God. His sufferings were not confined to His agony in the garden and His death upon the cross. They commenced with the wail in the manger, which is unheard by us amidst the acclamations of the angelic choir. Throughout His life He was a man of sorrow and acquainted with grief, but this culminated in the tragedy of Gethsemane and Calvary. And all that He endured was vicarious. He suffered the just for the unjust, to bring us to God. We must not forget, therefore, that any joy that may crown our being has been rendered possible only because He has endured our penalty, and imparted life and help to us. This thought will lead us to an appreciation of the love wherewith He loved us.

The Endowment Fund.

There should be no falling off in the contributions to missions this year, or to any of the regular interests of the church, but beyond these all special gifts should go towards the endowment of Franklin and Marshall College. This is the recognized centennial year of that institution, and should be marked by placing the school upon a better financial basis.

We hope to hear of some large contributions to that end. If individuals cannot endow a professorship wealthy families or congregations or communities can. In other churches the elders of given localities have met together to confer on such subjects, and the outcome has always been good.

There may be differences of opinion as to the special objects for which money should be subscribed, and to the manner of doing it, but there is room for choice, and in the absence of other plans the one adopted by the committee should meet with favor. The men composing it have no doubt had the best opportunity for knowing what is best, and it is wisdom to coöperate with them rather than risk a failure by devising new schemes.

Germany and the Vatican.

It is interesting and almost startling to look at the moves made upon the political chess-board of Europe. A few years ago, Bismarck was the relentless antagonist of Catholicism in Prussia, and not only denied the right of the Papacy to make clerical appointments independent of the State, but so favored Victor Emanuel as to enable him to seize Rome and stamp out every vestige of the Pope's temporal power. Now Leo XIII. has formed an alliance with this implacable enemy and pledged his influence in favor of the Septennate. He had instructed the Nuncio at Munich to favor the war demands of the German government during the last Reichstag, and it appears that similar instructions had been received but evaded by Dr. Windthorst, who held the balance of power in the German parliament. This was what made the German Chancellor so indignant and confident when he dissolved the Reichstag. The vote would have been different if Windthorst had not distorted Cardinal Jacobini's letter.

With the whole weight of the Catholic hierarchy in its favor, the majority of electors will now favor the Septennate, and Bismarck has reversed his religious policy and accepted this help, because he could not weld the German Confederacy without such assistance from the Vatican.

But this has already reacted upon France and Italy, and increased the embarrassment of Leo nearer home. It may be that his Holiness saw that he had little to expect in these countries and determined to make terms with the one great power that had been his enemy,—it may be that he counted the cost, but it is nevertheless true that his act is likely to result in an entire separation of Church and State in France. A demand for the abrogation of the Concordat has already been made, and it will be impossible for moderate republicans like M. de Freycinet to prevent it. The radicals will accomplish it under the cry that Papal Rome has had nothing but harsh treatment for the French Republic since 1877, and is now increasing the fighting strength of its powerful and inimical neighbor.

About the same result will be produced in Italy. The antagonism between the Quirinal and the Vatican will be greater than ever. The fusion of the moderate radicals with the Minghetti conservatives will not continue; the traditional authority which treated the papacy with some consideration will not bear the tension, and under less moderate influences than those exerted by the aged Depretis, the Pope may be driven into exile. This probability may account for the provision Leo XIII. made some time ago for the removal of his court to Monaco.

Tennyson and Gladstone.

What a privilege it is to hear two such old men talk! We listen to Tennyson, poet laureate, in the new "Locksley Hall," and to Gladstone, the statesman and philanthropist, in the *Nineteenth Century*. The German proverb, translated into English, that every bird sings according to its own vocal organs, or machinery, holds good especially of the poet; he sings according to his own spirit of divination; his utterances are subjective. Gladstone says of the old and the new Locksley Hall, "the poems are purely subjective; they do not deal with the outward world at all; their imagery is like the perception of color by the eye, and tells us only our own impression of the thing, not at all the thing itself." And he then adds, "Provided with this *mōlu* (Odyssey X. 305,) we can safely confront any Circê, and defy all her works."

Gladstone speaks subjectively too, revealing to us, in his talk, his inner soul, but not exactly to the same extent, or in the same way as the poet, for the inspiration is not the same in both. But with this difference how equally grandly and truthfully both do talk!

Tennyson's poetic talk is tinged with a dash of pessimism. The times are growing worse, the course of things is downward, reminding us of Virgil's, "Knowing the better, men ever pursue the worse," and somewhat in sympathy even with Byron's words,

"There is a moral of all human tales,
'Tis but the same rehearsal of the past;
First freedom, and then glory, when that fails,
Wealth, vice, corruption, barbarism at last."

And do not the sacred Scriptures sound something of a similar note? Viewed from a certain standpoint there is certainly not much to encourage, but much to discourage in the world's history. It does seem to be moving towards its doom. And in this view it is not the mere croaking of feeble old age, but rather the wisdom of deep experience, and deep insight into the inner corruption of the world's life, that we listen to in Tennyson's new Locksley Hall.

And yet we prefer Gladstone's side of the talk. He takes up the other side and speaks encouragingly. And he talks facts also. It is not merely his feelings that he utters. Looking back over fifty years he notes the progress made in England in legislation and government generally, the progress towards a wider freedom, and towards ameliorating the evils of society, and towards equalizing the burdens resting upon different classes of society, and then he refers to the charities of the people themselves, and the means they employ to ameliorate and prevent suffering. The Church has grown more efficient in its great work, and the spirit of union among all its branches more kindly and charitable. There is poverty, but less in proportion to the population than there was fifty years ago. Wages are better, and the cost of living less. And so on, and so on. We cannot follow the long array of facts and figures he marshals, mostly unstudied, from the storehouse of his memory.

And yet how much reason this grand old man would have, speaking subjectively, to speak despondingly; for has he not had a constant fight for the progress he lives and labors for? And has he not just come out of a defeat, contending for the rights of an oppressed people? With broad sympathies reaching out to Ireland, to Egypt, to India, how much there has been to disappoint his hopes, to defeat his labors! Yet how hopefully he does talk. Knowing by the experience of age and the wisdom of the honest statesman, that appearances are very deceptive, that all is not gold that glitters, yet he is keen to see the under-currents of good, and above all faith to believe in the triumph of right. Listen to his closing words. "But it is not a specific that all men are able to 'keep in stock' (this *mōlu* of Homer); "and, for such as have it not, the minutes spent upon this roughly drawn paper will possibly not have been wasted, if it shall have helped to show them that their country is still young as well as old, and that in these latter days it has not been unworthy of itself. Justice does not require, nay rather she forbids, that the jubilee of the queen be marred by tragic tones."

To see the deeply-rooted evil of the world is well enough; it is Christianity that enables us to do that; but Christianity gives us also to see it with a calm sense of the victory that Christ gained over the kingdom of evil. And feeling this we can see that, underneath all the struggle and suffering, victory is asserting itself in human history. Evil is certainly in the world as it always has been, and in as bad forms, but vice is at least driven more into concealment; it is no longer justified, and when it does break out in its hideousness there is a public conscience and a public sense to be shocked. Our laws are more pervaded by the spirit of right, manners are softened, beneficence is more bountiful, the suffering are more sympathized with and helped, and altogether the world is growing better, whilst it may be admitted that the evil in it is growing worse. The lament of the aged laureate seer may be seriously taken to heart in order to keep us humble, but we need the clarion notes of the true-hearted Christian statesman also, and especially, to support us in our faith in God and our faith in man. The world belongs to Christ, and history is working out His great purposes, and victory is perching on His banners!

Knowing and Doing the Truth.

The sacred Scriptures have much to say about the truth and our acceptance of it, and our faith in it, and our obedience to it. We are to yield ourselves to the influence and power of the truth. The truth is to make us holy and clean. Christ prayed to the Father in behalf of His disciples: "Sanctify them through Thy truth, Thy word is truth."

The importance of all this, and also the influence which the truth of revelation has upon the right ordering of our lives may be easily shown by means of a few simple illustrations taken from our everyday life.

Take the case of a merchant who begins business in a community where the people are unknown to him. He selects some one man, and enters into confidential relations with him. He makes inquiry of his friend in regard to the characters of the different persons who are about to become his customers. He tries to find out who are honest and reliable and trustworthy, and who, on the other hand, cannot safely be confided in. He is often asked to sell goods on trust, and he needs to know to what persons he can do so, without danger of being defrauded out of the price of their purchases. If the truth is not told him by the man whom he consults, or if the correct information having been given, he does not believe it and act accordingly, it will be a financial loss to him. He needs to know the truth and regulate his actions by it, if he would be successful in his calling. The opposite course will prove disastrous.

Take the case of a traveler in a part of the country with which he is unfamiliar. The face of the land is broken, the roads wind around the hills, there are many turns and changes of direction and roads leading off from his own proper route, and he is often greatly perplexed and at his wit's end to know which way to take. Very naturally he asks those whom he meets for directions. It is possible for him to be misdirected. In this case he is induced to leave the right road and turn aside from the way which leads to his destination. Or he may be rightly directed, and refuse to believe his informant and to act upon the knowledge of the way which has been communicated to him. In this case he will have the toils of his journey in vain, and may be farther from the place for which he set out than he was before he started. The fact that the truth concerning the way was not told him, or having been told him, was not acted upon, has resulted in great waste of time and labor, and possibly other disadvantages. His journey has been fruitless and disappointing to all who had any interest in it.

The truths of the Bible have a similar office in their own sphere. They have to do with the formation of our characters, the securing of God's favor, the laying up of heavenly treasures, the true way of everlasting life. We need to know the truth with regard to these matters just as much as we do with regard to the affairs of daily life. And we need to believe it and act according to it, if we would be successful here, just as fully as we need to believe and act according to the truths in regard to men's honesty and the correct road to any destination, if we would do a prosperous business or come quickly to the end of a journey. And as heaven is higher than earth, and eternity greater than time, so much more important is it that we know and obey the truths of revelation than that we know and act according to the truth of any or all the concerns of our earthly life. L.

Communications.

Dedication Services of Grace Reformed Church of Abilene, Kansas.

On Sunday, the 6th inst., the new Grace Reformed church on Buckeye avenue was formally dedicated, at least 500 citizens being in attendance at the morning exercises. Among the clergymen of the city who assisted were the Revs. Madison, Welsher, McKeehan, Humphrey, Mosier, Bright and Harrington.

The exercises commenced with an anthem by the regular choir, which was assisted by Miss Maggie Wilson and Messrs. Sumner and McCormack. Next was the invocation by the Rev. D. B. Shuey, of Emporia. After a prayer by the Rev. E. V. Gerhart, D.D., President of the Lancaster Theological Seminary, of Lancaster, Pa., the report of the building committee, and a general statement of the condition of the church, was read by the pastor, Rev. Stauffer.

The collection of funds, which was next in order, was superintended by Revs. Shuey and Bright. The dedicatory exercises were conducted by the Rev. Stauffer, assisted by the ministers present.

The report as read shows the entire cost of the structure to be $6,161.25. The amount subscribed during the dedication aggregated $1,133 41. This leaves the church in debt to the amount of about $1,000, which has been assumed by the trustees.

The church is a substantial edifice of pleasing aspect, and is located on Buckeye avenue, at the corner of Fifth street. It is of brick, the trimmings being of cut stone. The interior finishing is all done in hard wood. The extreme measurement is 70x44, the seating capacity being 300, although the auditorium will hold about 500. The pastor, Rev. Stauffer, has worked hard to attain the present excellent condition of the church, and we are pleased to say that his efforts are gratefully appreciated by his congregation, of which he has the good will, love and respect of all.

In addition to the cash subscriptions, the following presents were given:

Bible and hymn book, Mrs. Small, of Harrisburg, Pa.; organ, in part paid for, by Mrs. Butt, of Pennsylvania, and H. C. Lower, of this city; pulpit chairs, by Mrs. Nicolai, of this city. The first memorial window, in memory of the Rev. Nicolai, by his widow; the second by John L. Brenizer; the third by Elder G. W. Betz; the fourth by M. H. Bert, in memory of his children; the fifth by Mr. Polley, in memory of his daughter Mamie; the sixth by Grace Sunday-school; the seventh by T. S. and N. K. Hoffman; the eighth by "A Friend; Let not thy left hand know what thy right hand doeth;" the ninth by Mrs. Butt, of Gettysburg, Pa., in memory of Adam and Nancy Butt; the tenth by the congregation for "The Gleaners;" the eleventh for the pastor, Rev. Stauffer, by the congregation; choir chairs, Messrs. Hodge & Edwards; stoves, Hodge Brothers; pulpit, altar, reading desk and baptismal stand, by the Mission Society of Hanover, Pa., carpets and trimmings, partially contributed by Upshaw & Son.

In the afternoon at three o'clock, a strictly German service was conducted by the Revs. Bolliger and Gerhart, who were assisted by the Revs. Bright and Shuey. The music was furnished by the Germania Singing Society of this city, and was highly appreciated by all present.

The evening service was conducted by the Rev. Dr. Gerhart, who was assisted in the altar services by Revs. McKeehan, Shuey and Bright.

A series of services were held throughout the following week, in which the pastor was assisted by Revs. Shuey, Superintendent of Missions, Humphrey, of the Christian church, Mosher, of the U. B. church, Dr. Welsher, of Baptist church, Bright, of Lutheran church, Chaplain of Kansas Legislature. Preparatory services were held on Saturday evening, and communion services on Sunday morning. Rev. Herringhaus, of Lutheran church, assisted the pastor during these services and preached on Sunday evening. Seven members of the catechetical class were confirmed, four persons were received by certificate and seven by renewal of profession.—*Abilene Reflector.*

Sunday School and Educational Convention.

A largely attended convention in the interests of Sunday-school and educational matters was held in the Reformed church of Greencastle, Franklin county, Pa., on Tuesday and Wednesday, the 8th and 9th of the present month. Five sessions were held, in

connection with which the following topics were discussed: "The Qualifications of a good Sunday-school Teacher," "How to Secure Order and Reverence in the Sunday-school," "Æsthetics in the Sunday-school," "How to observe Children's Day," "The Catechism in the Sunday-school," "Our Colleges," "The Theological Seminary," "The duties of Church Members to the Sunday-school," and "Sunday-school Literature." Besides the pastors of Mercersburg Classis, under whose auspices the convention was held, the following brethren were present and engaged in the discussions: G. W. Atherton, Esq., of Mercersburg; Elder Abram Kieffer, of St. Thomas, Elder Henry Omwake, of Marion, W. Rush Gillan, Esq., of Chambersburg, W. T. Omwake, Esq., of Waynesboro', and others. Rev. J. C. Bowman, of Hanover, was also present, and presented to the people the needs of the Theological Seminary at Lancaster, and made an earnest plea for its endowment. The discussions of all the subjects above named were animated and able, and will doubtless be the means of great good to all who took part in, or listened to, them. The convention was most kindly and hospitably entertained by Pastor Cort and his good people, for which a hearty vote of thanks was passed before final adjournment. It has seldom been our privilege to attend a similar convention that was throughout as interesting and profitable as this one. B.

Christian World please copy.

To the Members of the Synod of the Potomac.

Dear Brethren:—The time is rapidly approaching for the payment of the amount pledged by the Synod of Mercersburg, for the College at Wichita. While there has as yet been no official apportionment made by the Classes for this purpose, each minister can easily approximate the amount that will be required of each charge, by referring to the Minutes of that Synod, page 25, where the apportionments upon the different Classes are given. The object in giving this notice is to call the special attention of all the ministers to this matter and to endeavor to get them earnestly at work to try and raise the amounts likely to be assessed upon them before the first of April next, the time fixed for its payment. By doing this, we will save interest, and trouble in the future, and be spared the possible mortification of not meeting our promises in case the committee should be unable to borrow any deficit of the amount pledged. If the brethren will but show one half the enthusiasm in collecting their several apportionments that was shown on the floor of Synod when the matter was discussed and decided, the whole amount could easily be raised in one week. Brethren, think over this matter and act promptly. This time is just as good to do the work as any other time, and you can thus lessen the burdens of the committee and your

TREASURER.

Hanover, Pa., Feb. 16, 1887.

An Appeal.

Another and the Last Appeal for the Erection of a Monument for Caspar Olevianus, † 15 March, 1587.

The German Synod of the East authorized its Committee to ask the Reformed Church once more for means to erect a suitable monument at the spot where the body of Caspar Olevianus was buried, namely at Herborn, Nassau, Germany, near the altar of the Evangelical Church. He died the 15th of March, 1587.

Our former appeal resulted in the sum of about $200—but we require at least $300—and appear once more before the church to supply the means to accomplish this desirable object during this tri-centenary year of his death.

Send your money to REV. J. B. KNIEST, 413 N. 38th street, Philadelphia, Pa.

Feb. 15, 1887.

Christtan World please copy.

Money

Promised and given St. Paul's Reformed Church of Kansas City, Mo., from Nov. 1st, '86, to Feb. 1st, '87.

Missionary Society, White Hall cong., Rev. W. R. Hofford, pastor, $20.00, pd.; Sunday-school, Seattle, Wash. Ter., Rev. Gottf'r Grandel, pastor, 5.00, pd.; Sunday-school, Yellow Creek charge, Blair county, Rev. J. N. Peightel, pastor, 10.00, pd.; Missionary Society, Oley charge, Rev. I. S. Stahr, pastor, 10.00, pd.; Sunday-school, Hummelstown charge, Rev. S. S. Shaffer, pastor, 10.00, pd.; St. Paul's Reformed Sunday-school, Mechanicsburg, Pa., Rev. W. I. Stewart, pastor, 10.00, pd.; St. Paul's Reformed Sunday-school, Boalsburg, Pa., Rev. W. H. Groh, pastor, 19 01, pd.; Christ Ref. Sunday school, Philadelphia, Pa., Rev. James Crawford, pastor (in addition to 10.00 promised), 10.00, pd.; Rev. E. W. Reinke, Nazareth charge, 6.30, pd.; Sunday-school at Gettysburg, Pa., Rev. T. Barkley, 15.00, pd.; Friend's Cove charge, Rev. A. T. G. Apple, pastor, 10.00, pd.; Christ Reformed church, Philadelphia, per C. S., 100.00, pd.; 1st Hanover church, Rev. J. C. Bowman, pastor, 30.00, pd.; A Friend, Everett, Pa., 2.00, pd.; Sunday-school of Jefferson, Md., Rev. N. H. Skyles, pastor, 10 00; Rev. A. C. Whitmer, superintendent, 5.00, pd.; Salem Reformed church, Allentown, Pa., Rev. Dr. A. J. G. Dubbs, pastor, 15.00, pd.; Sunday-school, Bethlehem, Pa., Rev. D. F. Brendle, pastor, 5.00, pd.; Sunday-school, Zionsville, Pa., Rev. Eli Keller, pastor, 10.00, pd.; St. John's cong., Reading, Pa., Rev. John W. Steinmetz, pastor, 15.00, pd; Shenandoah charge, Zwingli Mission, Rev. W. D. Donat, pastor, 10.00, pd.; 1st Reformed church, Hanover, Pa., Rev. J. C. Bowman, pastor, 30.00, pd.; Youngstown Sunday-school, Mercer Mission, 10.00, pd.; Unknown Member of 1st Reformed church, Greensburg, Pa., 5.00, pd.; Sunday-school 1st church, Lebanon, Pa., Rev. F. W. Kremer, pastor, 10.00; Missionary Society, Mahanoy charge, Rev. A. R. Hottenstein, pastor, 3.00, pd.

Total,	$385 31
Amount previously acknowledged,	2078 42
Grand total,	$2463 73

We thank our friends once more most heartily for their kind and generous support of this mission. Only $36.27 now remains of the $2,500 that we have undertaken to raise. Can that sum not be added to the amount already contributed, so that the entire $2,500 can be made up? We will need, and need now, every dollar that we can get.

R. LEIGHTON GERHART,
1512 Penn St.,
Kansas City, Mo.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

North Washington.—The communion seasons of the *Pine Run Charge*, Rev. W. M. Andrews, pastor, were held during the month of January. The *Pine Run* congregation on the 1st Sunday of the New Year, which was large and refreshing Two were added by confirmation. *Salina* celebrated the Holy Communion on 2d Sunday, which was largely attended; *Olive*, on the 3d Sunday, which proved refreshing to the community. One was added by letter from the Lutheran church. *St. James'*, which is supplied by the pastor of the above named charges, celebrated the Holy Communion on the 13th of February. It was a very pleasant and profitable season with that noble people. Nine persons have been added during the last four months. The congregation which was thought almost lifeless for some time back, has most wonderfully rallied, so much so that the collection on communion day was $14.25, and 40 communed. Great hopes are had of this congregation being quite prosperous in the near future. It has been too long neglected. It needs encouragement. The pastor Agent of THE MESSENGER will come *that way* and get some subscribers, as only one copy is taken n the congregation, where six or eight more at least should be taken.

Overton.—*Bell Presentation.*—During the last year the mission congregation at Overton, Pa., erected a new church, but had no means to obtain a bell. This want was soon supplied by a kind lady, a member of another church. At a recent meeting of the St. Paul's congregation of Overton, the following resolution of thanks was adopted.

WHEREAS, This congregation has been made the recipient of a four hundred pound bell, with fixtures free of cost, as a present from Miss Mary Hottenstein, in memory of her father and mother, Jacob and Lydia Hottenstein. Therefore, be it

Resolved, That this congregation highly appreciate the gift, and are sincerely thankful to the donor for her generosity; also that these resolutions be inscribed upon the minutes, and a copy presented to Miss Hottenstein.—Committee, Edward C. Musselman, George Streby, F. P. N. Bleiler.

Philadelphia.—*Bethlehem (Ger.) Church.*—On Sunday, the 13th inst., the Rev. J. G. Neuber, pastor of Bethlehem church, celebrated the 25th anniversary of his pastorate with his people. In the forenoon the Rev. N. Gehr, D.D., occupied the pulpit, and preached from Psalm 118: 24, designating *the Day of Celebration* as Day I, of Joy; II, of Honor, III, of thanksgiving. The Rev. Dr. J. G. Wiehle took part in the liturgical service. In the evening the Rev. F. W. Berlemann occupied the pulpit. On the succeeding four days, evening services were held, when several of the city pastors preached. This celebration proved to be an occasion of mutual joy, honor and gratitude to pastor and people. The church was neatly decorated, and in remembrance of their "Silver Wedding," the parsonage was embellished with a new parlor set and a fine new carpet.

Scottdale.—The Missionary Society of Trinity Reformed church, held its first anniversary meeting on the 11th inst. Addresses were made by Rev. Moore of the U. P. church and the pastor, Rev. H. S. Garner. The treasurer's report showed that the amount contributed by the members and their friends during the year was $35.10, of which $19.00 were paid on classical apportionment and $15.00 were given to Wichita University. Since the organization, Feb. 10, 1886, when the names of nineteen men, women and children were enrolled, there have been 12 additions, but the Society has sustained a loss of 6 members by removal, hence the present membership is only 25. The Society is increasing in interest and usefulness.

Millersville.—*Millersville Charge.*—Rev. J. P. Stein, pastor, consists of three congregations. The following offerings were recently made for objects of benevolence: *Zion's Reformed Church*, Millersville. For St. Paul's Reformed church, Kansas City, $10.00; for Home Missions, $7.00; for Bethany Orphans' Home by the Sunday-school, $3.50. *Reformed Church, Rohrerstown*, for Reformed church, Abilene, Kansas, $5.00; for Foreign Missions, $12.00; for Home Missions, $4.50. *Reformed Church, Conestoga Centre*, for Home Missions, $6.50. Each congregation in the charge acted in response to the request of Synod, as suggested by the Board of Missions, by lifting an offering for the mission cause. Forty copies of the *Missionary Herald* are taken. At Rohrerstown a missionary society has been lately organized, which is named after its first Reformed pastor. It is called the Sweigert Missionary Society. It holds its regular monthly meetings, at which missionary items are read, and suitable recitations given by the members, and in which the congregation takes a lively interest. Arrangements are being made to hold a sociable in the school-house, adjoining the church, on Washington's birthday, the proceeds of which are to be devoted to the cause of Home Missions.

Maryland.

Clearspring.—The members of the Clearspring, and St. Paul's congregations, kindly remembered the pastor, Rev. W. Goodrich and his family, on the 4th inst. It was a happy day at the parsonage. The supply of provisions, and useful articles, with some greenbacks even, left were duly appreciated. The day was spent in social enjoyment. Before parting all assembled in the large parlor, which was crowded, and a short religious service held. The hymn was sung, "Blest be the tie that binds" etc. Prayer was offered by the pastor, and some remarks made. The silent tear dropped from many faces. There are tears of joy as well as of sorrow. As the evening came and all returned to their homes, it was felt that it was a good time; and that the ties of pastor and people were made stronger by the day's memories. While it is blessed to receive, many felt it was more blessed to give.

Notes.

When attending the re-dedicatory services of Boehm's Church (February 6th) Elder Jones Detwiler handed us a neat little book. On looking at it we found it to contain: *The Charter, Constitution and By-Laws of Boehm's Reformed congregation, together with copy of deed for ground, and a list of officers from the year 1747 to the present time.* Elder Detwiler has, as is known, quite a fondness for gathering up the history of the church, particularly in the locality covered by Boehm's church and the Classis of Philadelphia. Both of these are greatly indebted to him for gathering together much that is valuable and interesting in their history, which otherwise would have been altogether lost and forgotten. It is a valuable little book and should be sacredly treasured by every member of the congregation. It would be well too if every congregation would put such facts in its history in so permanent a form.

Another little, yet important book, comes to us from Tiffin, O. It is entitled: *Directory of the First Reformed Church, Tiffin, Ohio.* It contains a *Pastoral* to the church; CONSISTORY—under which head is given a full list of the committees appointed by the consistory to have in charge certain church work, as *Charities and Benevolence, Finance, Women's Missionary Society, Children's Mission Band, Social Workers, and Sunday School;* closing with a list of the officers and members of the consistory and a brief address from it to the members of the congregation, and a list of the members of the congregation and teachers in the Sunday-school. The conclusion one will come to, after looking over its pages, is, that the congregation is certainly fully organized for efficient work. Pastor Kefauver has for many years labored well and faithfully amongst this people, and has been permitted to see great results from his work and ministry among them. With the Directory in the hands of every member all know what is for each to do in the Master's work.

The Church has reason to keep in mind that within the bounds of the Pittsburg Synod there is an Institution of learning of no mean pretensions. The Board of Trustees and its able and energetic Principal have, for the past year or so, been calling the attention of the church through our columns to its aims and its worthiness of the support and encouragement of every lover of education. We have reference to Clarion Collegiate Institute, located at Rimersburg, Pa. under the Principalship of Rev. W W. Deatrick, A.M. This Institution is recognized and conducted as the Preparatory School of Clarion Classis and Pittsburg Synod. It is putting itself forward as an Institution fully capable of meeting the demands of the community and of the section of the church in which it is located. There is verily a need for such preparatory schools all over our church, in which the young may be prepared to enter our colleges. They thus become and are designed to be feeders to them. The call comes loudly to the pastors and the friends of the Institution within the bounds of the Pittsburg Synod to exert every effort in their power to increase the number of students at Clarion Collegiate Institute. They can do no better service for the church and to the young people themselves than to induce such to enter it. Whom are the Principals of our schools to look to for aid and co-operation in building up these schools of the church, but to our own people? Those not of us will have no interest in their success or prosperity. If they do not succeed—the plant being laid and sufficient—it is our own fault; the blame lies at our own door. Indifference, selfishness and unconcern, or a feeling that others are better than our own, will cause any of our institutions to languish and die. Just the opposite of these will cause them to flourish and prosper and reach grand results. A notice of the opening of the spring term will be found in another column.

We have been handed copies of different issues of the *Daily Herald* of Norristown, Pa., containing accounts and extracts of two of the sermons preached by the retiring pastor, Rev. J. O. Johnston, on the 6th and 13th inst. That of the 6th was upon the subject of the memorial windows placed in the Church of the Ascension, which was recently remodelled and enlarged. The text chosen was Isaiah liv. 12, "And I will make thy windows of agates;" revised version, "of rubies." We do not wish to give an abstract of it but will be content with mentioning the different windows with their emblems. In the pulpit recess there is the Ascension window—giving in figure the Ascension scene. To the left of the altar is the window to the founder of the church, Rev. John R. Kooken, the emblem being the "Church upon the Rock." To the right of the altar is that perpetuating "the Protestant Succession" in the pulpit, giving the names of the pastors yet living who have remained true to the Protestant Church—Revs. Dr. P. S. Davis, H. M. Kieffer, and J. O. Johnson, with the emblem of the "Lily among the Thorns." Then follow—"The Ecce Homo," the Good Friday emblem; The Dove, emblem of the Holy Spirit; "Cross and Crown," emblem of the humiliation and exaltation of the Saviour; "Agnus Dei," Lamb of God, the Easter emblem; Anchor with a wreath of flowers, Hope, the Ascension Day emblem; Open Bible, by the Pastor's Bible Class; the Easter Cross; and the Pelican and her young, by the Mite Society, emblem of Christ giving His blood for us. The evening of the 13th was the occasion of the farewell sermon, from the texts, John xvii. 12, and 1 Peter i. 5. A large congregation was present, the seating capacity with addition of chairs being greatly taxed to accommodate all present. Both sermons were well received and left a lasting impression. The retiring pastor, with his words of farewell, touching and loving, commended his successor to the love and esteem of the members and exhorted them to avoid criticism and give their new pastor an opportunity to win their love and confidence. The people part with Rev. Johnson with deep regret. His pastorate of two years and a quarter was a successful one. He leaves the congregation in a much better condition than when he became its pastor, and this is saying nothing disparagingly of his predecessor, as his success was naturally built upon the work done by him who preceded him. As announced in our last issue, Rev. J. has removed to Washington, D. C., there to engage temporarily, it is hoped, in business. His address (residence) is 1717 14th street, N. W., and his business address being, as given last week, 927 F street. F.

Clerical Register.

The P. O. address of Rev. Wm. Grether is changed from Auburn, Ind., to *Elkhart, Wis.*

Rev. August J. Toensmeier, from Ironton, O., to *Osnaburg, O.*

Rev. P. H. Dippell, from Huntington, Ind., to 1230 *N. Sixth St., Philadelphia.*

Rev. John S. Wagner, from Berlin to *Bloomsburg, Col. Co., Pa.*

Notice.

Clarion Collegiate Institute.

The Spring Term of this Institution of the Church, located at Rimersburg, Clarion Co., Pa., and within the bounds of the Pittsburg Synod, will open April 5th next, to continue *eleven* weeks. It is a school well worthy of the support of the Church. For full particulars address the Principal,

REV. W. W. DEATRICK,
Rimersburg, Pa.

Acknowledgments.

Acknowledgment

Of moneys received for Home Missions and Church Extension, by the undersigned, since last acknowledgment, viz.:

Received per Rev. W. K. Zieber, D. D., treasurer of Gettysburg Classis, from Cashtown charge, 22.00; Abbottstown charge, 17.95; Gettysburg charge, 14.00,	$53 95
Rev. Thos. S. Johnston, D.D., treas. Lebanon Classis, from St. John's Ref. church, Lebanon,	100 00
Leesport charge, 1.56; St. Daniel's, 8.50,	10 06
James T. Reber, treas. Schuylkill Classis, from St. John's Reformed church, Schuylkill Haven, 50.00; New Jerusalem Ref. ch., Orwigsburg, 50.00,	100 00
St. Paul's Ref. cong., Mahanoy City,	40 00
Schuylkill Haven Ref church,	80 00
St. John's Ref. cong., Reading,	27 15
Rev. J. A. Hoffheins, treasurer Va. Classis,	50 00
Rev. A. C. Whitmer, supt., from Miss. Society, Harmony, Pa., 5.00; Friends in Harmony, Pa., 3.00,	8 00
Rev. A. C. Whitmer (personal contribution),	10 00
Do., do, from Mrs. Julia Gloninger, 5.00; Mrs. Aaron Walters, 1.00; Mrs. Mary Bressler, 1.00; Miss Mary Greenawalt, 5 00; Chas. M. Bowman, 5.00; Mrs. Marshall, 5.00; C. G. Gerhart, 3 00; Mrs. John W. Mish, 1.00; Rev. F. W. Kremer, D.D, 2.00; John Meily, 8 00; Richard Meily, 5.00; Mrs. Adam Funk, 2 00; Philip H. Greenawalt, 3.00; Miss Lilie T. Miller, 1.00; Miss Sarah Rauch, 5.00; Christian N. Seidel, 5.00,	57 00
Do., do., Mrs. DeHuff, 5.00; Mrs. G. B. Resser, 1 00; Daniel Schaffner, 1.00; F. J. Schaffner, 2.00; J. J. Nissley, 5 00; Cong., Treasurer, Hummelstown ch., 2.00; Abram Mader, 50 cents; A Lutheran Bro., 50 cents,	17 50
Rev. W. H. H. Snyder of Salem Ref. church, Harrisburg,	34 78
Miss Emma R. Lefever, treas, of the Miss. Soc. of Second Ref. church, Harrisburg, Pa.,	14 00
George Hill, treasurer of W. Susq. Classis, from Ref. church, Bloomsburg, Pa.,	40 00
Rev. G. Graedel, from Miss. Society of the Reformed church of Seattle, W. T.,	8 00
M. D. Burket, treas. of Greenfield Ref. Miss. Society of Bedford Co., Pa.,	10 00
Rev. J. H. Pannebecker, treasurer Lancaster Classis, from St. Luke's church, Lancaster, 9.40; Elizabethtown, 8.52; New Holland, 43.10,	61 02
New Providence, 15.00; Reamstown, 27.00; New Holland, 10.81; St. Luke's, Lan., 7.54; 1st Church, Lancaster, 50.00; Marietta, 9.57,	119 92
Rev. Geo. E. Addams, treas. Carlisle Classis, from Carlisle charge,	65 00
Newburg charge,	23 80
New Bloomfield charge,	41 81
Mechanicsburg ch., 5.55; Landisburg, 13.00,	18 55
Rev. S. S. Miller, treas. Md. Classis, from Weymer Miss. Soc. of Zion's Reformed ch., Hagerstown, 62.07; Grace Mission S. S., Washington, 29.51; Mt. Moriah charge, 15.25; Boonsboro charge, 14.67; Woodberry Mission, 3.50,	125 00
Miss. Society of Ev. Ref. church, Frederick,	50 00
Sunday-school, do., do., 47.50; Taneytown charge, 45.00; Middletown cong., 7.10; St. Paul's Miss. Soc., 33.25; Westminster charge, 30.00; Clearspring charge, 20.00; Miss S. Kline's S. S. class, 2.12; Miss E. Zimmerman's class, 3.24,	188 21

Continued on 8th Page.

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Miscellaneous.

His Rest.

There are no sorrowing hearts but heaven enfolds them,
And Christ can give them rest;
He takes our souls, all torn with grief, and holds them
Close to His loving breast.

O weary heart, press on! there yet remaineth
This rest for thee;
O weary soul, toil on! His love restraineth
And blesseth me.

He blesseth all things wandering and erring,
And far astray,
A voice still comes, life's darkened pathways cheering,
"I am the Way!"

"I am the Truth, the Life, the Resurrection;"
Though dead in sin,
Flee but to Me, thy only sure protection,
And enter in.

In, past the gates which guard the land immortal,
The rest above.
No stern-browed warder keeps the golden portal,
Its God is love.

Earth's vessel's may be shattered, broken, riven,
And life a loss;
There yet remains this rest, the rest of heaven;
Lay down thy cross.

Selections.

How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then, we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.—*Words of Faith.*

Life is too short for any bitter feeling;
Time is the best avenger, if we wait;
The years speed by, and on their wings bear healing;
We have no room for anything like hate.
This solemn truth the slow mounds seem revealing
That thick and fast about our feet are stealing—
Life is too short.

—*Ella Wheeler.*

Do you feel that you could do more, pray more, or give more, and are tempted not to do it? Look at it again in the light of Gethsemane and Calvary. How the treasures and pleasures of earth pale, like the rush light before the glorious noontide sun, as we think of the appeal of the great Apostle, who himself had sacrificed all for Christ, "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes became poor, that ye through his poverty might be rich."—*Donald McLeod.*

There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral, which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some more precious work than we accomplish with the very best we have.

Personal.

A portrait of the historian Leopold Von Ranke has been placed in the reading-room of the Royal Library of Berlin, just opposite the likenesses of Newton and Locke.

Mr. Josiah Quincy's schéme for the compulsory publication of the items of political campaign expenses meets with a rebuff at the hands of the Massachusetts House Election Laws Committee.

King William of Holland recently celebrated the seventieth anniversary of his birth. In almost every Netherland village and town there was great festivities; in every church a service was held; and there was a general distribution of bounty to the poor.

The late Bishop Potter was Professor of Mathematics and Natural Philosophy in Washington, now Trinity, College, Hartford, Conn, from 1828 to 1883. While there he designed the handsome stone bridge which spans the Park River on Main street. In 1837 he declined an election to the Presidency of the College.

Colonel Mosby, the guerrilla, is building up a handsome law practice in San Francisco, and he has recently made a contract to deliver a series of lectures on the war which will pay him $15,000. He is now busy in the preparation of an account of the battle of Gettysburg, which he says is going to prove "a bombshell."

In his young manhood the late Lord Iddesleigh was esteemed the cleverest amateur actor in England, and at one time he actually thought of going on the professional stage. Later in life he was much interested in the Church, and read the lessons in his son's church at Pynes probably as often as Mr. Gladstone performed the same service at Hawarden. He was also the author of a revised and improved form of the marriage service.

Ex-Governor Curtin suffered with a kind of cataract for a considerable time. He gives thus the story of the recovery of his eyesight: "I went to the oculist absolutely skeptical. He looked at my eye and said he could cure it. I was going to Boston the next day to attend the merchants' dinner; and I thought I would like to go seeing, if possible. So when he asked when he could perform the operation, I said: 'Now, at once; might just as well have done with it.' He deadened my eye with cocaine. He took an instrument. He made one skillful cut with it. It was all over in a minute. He said, 'There, Governor, go home and go to bed, and in the morning you will see as well as anybody.' And sure enough I did."

Science and Art.

Copper or brass wire, larger than No. 18, is hard to bend. By heating to redness and plunging into cold water, both these metals will become much softened. In making joints in wires before soldering, if they are softened in this way and cleaned, excellent contact, apart from the solder, can be obtained.

The question of utilizing light houses and light-vessels as signal stations in telegraphic communication with each other, and connected with a central station for reporting arrivals, departures, casualties, and meteorological observations, has for some time received the consideration of light-house authorities generally, and among the foremost in this direction, as regards light-houses, may be mentioned Canada, which has a large proportion of them so arranged. In Ireland the experiment has been made at Fastnet, a well-known exposed rock station off Cape Clear.

To facilitate the operation of plastering, a device has lately been invented, termed a plasterer's platform, which is set on castors and may be elevated or lowered to wall or ceiling as the convenience of the workman may require. Accompanying this arrangement is an improved two-hand trowel, and the platform is capable of extension, in a horizontal as well as in a vertical direction. Thus, by the combined use of the two, all cumbersome staging and the old-time hod and short single handed trowel are dispensed with. The mortar is placed in an extensible trough, which is suspended on the platform at a point and in a manner convenient to workmen; the apparatus can easily be moved endwise from room to room, and the cost of laying on either plaster or hard finish is said to be thus much reduced.

Items of Interest.

The Indiana fund for a monument to Hendricks has not yet reached its first thousand.

Jack rabbits shipped from Oregon and Idaho to Chicago turn up in the market as canned chicken, and are shipped back to the country from whence they came as such.

The Anarchists of Chicago are attempting to persuade W. W. Ker, the well-known criminal lawyer of Washington, to present the case of their condemned associates to the Supreme Court.

Ten languages, English, German, Norwegian, Swedish, French, Bohemian, Finn, Polish, Italian, and Chinese, are spoken in Minnesota. The Governor's message was printed in each of these languages.

Wabash College, at Crawfordsville, Ind., rejoices, and so do its friends, over a legacy of $50 000 left to it by Hon. S. S. Sabin, of La Porte, Ind., and over the additional fact that Mrs. Sabin will fill an alcove in its library with books in memory of an only son who was formerly a student at Wabash.

An order has been received by a firm in Lyons, France, from London for 2,800,000 pocket handkerchiefs with Queen Victoria's picture on them, for the occasion of her coming "golden jubilee." This may be a great honor, according to foreign ideas, but we would not care about having our distinguished visage imprinted on a pocket handkerchief.—*N. Y. World.*

The dairymen of Ohio are not yet satisfied with the laws governing their product and its imitations, and through Representative Stranahan have before the General Assembly an amendment to the State law now in force. One part of the amendment prohibits the employment of the word "cream" in branding cheese when "any portion of cream has been taken from the milk from which said cheese was made."

The high-license bill introduced in the Indiana Legislature provides for a license of $300 a year for a country saloon and $600 for a town or city saloon. One-half of the county or "country" license goes into the school fund; the other half is retained for county purposes. In the city and town licenses permission is granted for a further raise of $200. This would make it possible to tax saloons in Indianapolis $800 a year.

Ten years ago Thomas F. Clark jokingly gave Miss Julia A. Malcom, of New Haven, a deed of certain Colorado lands, which he thought to be valueless. She said that she'd keep the document to remember him by, locked it up, and has since been earning her living teaching school. The other day she received a letter from Colorado, saying that there was a lead mine on her property, and $250,000 was offered for it. Miss Malcom thought it a joke, but finding that it wasn't, she accepted the offer, and the check is on its way East.

Queen Victoria's coachmakers at Derby, Messrs. Holmes, have just renovated one of her Majesty's six state carriages, in preparation for the functions of the Jubilee year. The door handles and the armorial bearings are of gold, as also are the crest and Order of St. George upon the roof. The body of the carriage is of vermillion mixed with gold, and even the ironwork and springs are of gilt. Representations of the Crown and Garter are among the adornments of the equipage, which is lined with blue silk. No fewer than 4 000 leaves of gold were used in the decoration.

A bill is before the Wisconsin Assembly providing that all industrial and municipal corporations shall be compelled to pay wages weekly under penalty of a fine of from $10 to $50 for each offense. In the Senate a bill has been introduced by the Labor Senator from Milwaukee making it felony for any officer of the law or other person or corporation to employ any armed Pinkerton men for any purpose whatever and providing that violation of this law shall be visited with imprisonment of from four to eight years for the employer as well as the Pinkerton men.

The Inter-State Commerce Bill which has been signed by the President forbids railroads from—

1. Charging one person or firm, by means of special rate, rebate drawback, or other device, more than another for rendering the same service under substantially similar circumstances.

2. Giving any person, firm, corporation, locality, or traffic any undue or unreasonable advantages over another.

3. Receiving or charging more in the aggregate for transportation of passengers or freights under substantially similar circumstances and conditions, for a shorter than for a longer distance over the same line in the same direction, the shorter being included within the longer distance; until the railroad commissioner to be appointed under the bill, after due investigation in special cases, shall so allow.

4. Pooling of freights of different or competing roads and dividing between them the profits.

5. Entering into any combination to prevent the carriage of freights from being continous between the point of shipping and the ultimate destination.

Under the bill all rates of transportation and rules affecting them must be open to the public, and ten days' notice given of an advance to be made in rates. The bill provides for a National Railroad Commission of five commissioners, to be appointed by the President, no more than three of whom can be from one political party, at an annual salary of $7,500. Such commissioners shall not engage in any other business. Such commissioners shall have full power, backed by the United States courts, to inquire into the management of the business of all common carriers and to investigate complaints against them. Sections most strongly opposed by the railroads are those prohibiting "pooling" and charging more for the long than for the short haul.

Useful Hints and Recipes.

For artistic effects pictures should be hung flat against the wall.

Whenever clothing becomes wet it should be changed as soon as possible, but until it is changed the body should be kept warm by constant motion.

A medical journal says that in carrying children in the arms care should be taken not to carry them habitually on the same side, as this tends to make them one-sided.

Brooms are improved by dipping once a week or less often in hot soap suds. The fibre is by this means toughened and softened. A broom thus treated is sure not to injure a carpet.

Silver dried out of hot water on a clean cloth will be always bright, and will not always need the weekly cleaning. It is the washing in lukewarm water and drying when cold that gives the dull, leaden appearance after a few days' use.

Cold roast beef, one onion, one tomato, pepper and salt, one dozen boiled potatoes; cut the cold beef in thin slices and put a layer on the bottom of your dish, cut up a tomato (if in season) or onion finely chopped, then another layer of beef and seasoning till your dish is full; if you have any gravy put it in; have ready a dozen potatoes boiled and mashed with butter and salt, spread over the pie an inch thick; bake twenty-five minutes or a little more.

Carriage rugs can be made from any variety of bed-ticking by the aid of ribbon, braid and silk according to taste and patience. Thirty or forty years ago traveling satchels were made from the same material and worked in herring-bone stitch. No doubt by the lavish use of time and expense, bed-ticking may be transformed into a thing of beauty; but wouldn't it be better to buy the beauty outright in something already made, and save the time for reading or good works?

There are some useful hints in Good Cheer about lamp shades. "One of the prettiest designs," it says, "is made of alternate perpendicular stripes of white lace inserting and colored satin ribbon. The shade is gathered on an elastic at the top to fit the small part of the glass globe or shade, and a frill of lace is set over the lower edge. Over this frill falls the ribbon stripes, each one terminating in a sharp point, upon which is sewed a drop button or a tiny gilt ornament, the like of which can be bought by the dozen at any fancy store.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LEHIGH UNIVERSITY. Asa Packer, Founder. Exercises of the Founder's Day, Thursday, October 14, 1886, with the address of Richard Vaux, of Philadelphia. Bethlehem, Pa.: D. J. Godshalk & Co., Printers. 1886.

The second Thursday in October of every year is properly celebrated by Lehigh University in honor of Asa Packer, whose munificence founded the institution. The address last year was delivered by Hon. Richard Vaux of Philadelphia, and this has just been given to the public in a neat pamphlet form.

The address is not a popular one, by which we mean that it would probably seem abstruse and unattractive, to the common run of hearers; but to the learned men and the candidates for a liberal education before whom it was delivered, it doubtless proved suggestive and interesting. The announced subject of the discourse is "Was, Now, To be," and under this caption the author discusses the characteristics of history in their relation to time—past, present and future. The most striking part of the discourse is the mode of thought that underlies it. History is in Mr. Vaux' view an unfolding of the life of humanity in the course of time, rather than of aggregation of mere facts and dates that have no organic connection between them. Each age has its distinctive features and its character which cannot belong to any other, although each "present" is a development of the "past," and tells with undying force upon its "future." The future is the past extended.

Mr. Vaux' conception of history is German rather than English. One would think he had been a disciple of Schleiermacher. Although a logical reasoner, he goes back of the induction system of Bacon. He recognizes the philosophy of Socrates, which commenced with a "knowledge of man's ignorance." It takes much to come to that; to feel and acknowledge how little we know. And yet that is a pre-requisite of all true advancement.

The superiority of this mode of thought is shown whenever Mr. Vaux touches upon the higher truths of God. "Modern Science has found no refutation of the doctrines of faith." By his method no one would run into Unitarianism on the one hand or Tritheism on the other, in a vain attempt to comprehend or explain the Being of the Triune God. In Christ dwelt the fullness of the Godhead bodily—He was the Revelation of the Father "in the fullness of time"—the "I Am."

We have just received from the Publishers a copy of number eight of the series of recitations called "THE EUREKA RECITATIONS AND READINGS." It is a very good collection and has been compiled and prepared by Mrs. Anna Randall-Diehl. They comprise Prose and Poetry—Serious, Humorous, Pathetic, Comic, Temperance and Patriotic. All those interested in providing an entertainment should have this collection. The very low price asked for these books must ensure a large sale. It contains 128 pages, and is bound with a handsome lithograph cover printed four colors, and will be mailed to any address, postpaid, on receipt of twelve cents in stamps, by J. S. Ogilvie & Co., the Publishers, 31 Rose street, New York.

THE QUIVER for March opens with a paper entitled, "Why do People Wish to be Rich?" The second and concluding paper on "Charles Wesley in Marylebone," is given, accompanied by a portrait of this eminent divine. Dean Stanley and Dean Blackesley are the subjects of this month's paper on "Some Great Biblical Scholars." There is an article on "Wholesome Recreation for Young Women and Girls." Of theological papers we have "Our Lord's Divinity Incidentally Proved," "Promises for This Life," a paper by Dr. W. G. Blaikie with the title, "Flying, Running and Walking in Christian Life," and "The Lord, Our Burden Bearer," by Dean Plumptre. There are the continuations of the serial stories, "A Faithful Heart," "Mrs. Willowburn's Offer," besides the usual number of short stories, poems and music, and an unusually full department of "Short Arrows."

Cassell & Company, 15 cents a copy, $1.50 a year in advance.

EASTER SERVICE—LIFE FROM THE DEAD. Arranged by Mrs. T. E. Burroughs, and ANNIVERSARY MUSIC—No. 4—MISSIONARY—consists of four carols suitable for missionary services. Price, 5 cents; $3.00 per 100. John J. Hood, Publisher, Phila.

The frontispiece of the MAGAZINE OF ART for March is an etching by Chas. Courtry of Adolph Menzel's painting, "Forced Contributions." The opening article of the number is devoted to "Current Art," and is filled with engravings from the latest pictures. The paper on the "Romance of Art," this month, is devoted to the story of "William Keig," and this is followed by a poem, "Even, Light," from the pen of Rennel Rodd. A profusely illustrated paper is devoted to the "Blue Mountains of New South Wales." A paper is devoted to Ludwig Passin. "The myth of Odysseus and the Sirens" is discussed, and this paper is followed by one of more contemporary human interest, giving "Glimpses of Artists' Life" in London. "Some of the Treasures of the National Gallery" are described with pen and pencil, and then the copious and newsy notes.

Cassell & Company, 35 cents a number, $3.50 a year in advance.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending February 19th contains—The Greeks in Asia, Asiatic Quarterly Review; Jack and Minory: A Tale of Christmas-Tide, Blackwood's Magazine: Last Words with General Gordon, Fortnightly Review; Le Nomme W., Macmillan's Magazine; The Indian Bourbons, Asiatic Quarterly Review; The Highlands of San Paulo, Month; A Few Manchester Worthies, Temple Bar; The "Man-Eating" Elephant of Mundla, Chambers' Journal; The Pilgrimage to Kerbela, St. James's Gazette; How General Gordon saved my Life, Pall Mall Gazette; and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Married.

On the 10th inst., at Bedford, Pa., by Rev. Ellis N. Kremer, Mr. Harry Brown, of Ore-Hill, Blair county, Pa., to Miss Maggie Barley, of Altoona.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

In Memoriam.

On February 9th, 1887, Mother Elizabeth M. Albright, departed this life, at the home of her daughter, Mrs. John Roelky, near Frederick City, Frederick county, Md., aged 77 years, 11 months and 4 days.

This sainted mother in Israel, born March 5th, 1809, was for over half a century a faithful, consistent Christian. In early life she was received, by the holy rite of confirmation, to full communion in the Evangelical Lutheran church of Bethel, near Frederick city, by the Rev. S. W. Harkey, D. D. Her religious life was of the unassuming—quiet, peaceful, kind—showing the stillness and secret power of faith. She waited anxiously for years for the coming of her Saviour, and it was joy to her when He came.

For the last few weeks of her earthly life she was a great though patient sufferer. Her faithful, devoted friends and loving daughter did all in human power to alleviate her physical sorrows, watching by her side through the long nights, but at last, in the early morning of day the Heavenly watchers came, and took her immortal spirit away from all earthly grief. Like as the shock of corn cometh in its season, so did she come up to the many mansions of our Father's house.

The funeral services were held at the residence of her daughter, Rev. J. M. Snyder, her pastor, and the Rev. E. R. Eschbach, officiating, the interment being made in the Mt. Olivet cemetery of Frederick City.

J. M. S.

LINES BY HER DAUGHTER.

My mother is sleeping so free from all pain,
Oh! wake her not, sweet spirit, to suffer again;
She slumbers so sweetly, oh, let her sleep on,
Her sufferings are o'er, her trouble all gone.
Oh! think how she suffered, and groaned with pain
In the long night-hours, as we soothed her in vain,
Till God, in His mercy, sent down from above
An angel that whispered a message of love.

DIED.—At Winchester, Va., November 24, 1886, Mrs. Anna M. Barnhart, nee Small, of York, Pa., beloved wife of Mr. Jas. Barnhart, in the 56th year of her age.

Mrs. Barnhart, or Miss French, as almost all her friends called her, even after her marriage, was one of those Christians whose life speaks more eloquently than any words from us. Her's was "a life of devotion to the Master's service. Her faith was manifest in her works, and her "only comfort in life" became "her only comfort in death." Her call from the Church militant to the Church triumphant was very sudden; unexpected by herself, and a sad shock to all her friends. One hemorrhage after another came in rapid succession until her life had ebbed away. From her usual health she went down into "the valley of the shadow" and had crossed over in less than 24 hours. Without a murmur, without regret, with calm confident faith she met the "last enemy." When ministering to her, as she lay exhausted upon her dying pillow, the sweet, blessed comfort of our holy religion, she expressed her willingness either to go or remain, saying, "The Lord's will be done!" There was no cloud, no shadow. The end had come; and she was ready to meet her Lord.

Her devotion to her church was a marked feature of her character. Next to her Lord, came the church's place in her affections. Ever ready, ever willing to help in everything that belonged to the work of the church. A regular attendant upon all the services; a cheerful, liberal giver; and yet modest, patient and unobtrusive in all her work in the congregation.

Her death is not only a loss to her husband in his declining years, and to her immediate friends and relatives, but the church and congregation at Winchester has lost one of its truest friends and noblest helpers. The only comfort is in the fact that our loss is her eternal gain. Her heart had been set upon the rebuilding of the church. To this important undertaking she seemed to look forward with a zeal and consecration truly commendable. It was near her heart. And her prayers and her means she was ready to bestow upon it. But God called her to His temple not made with hands, leaving her wishes and her prayers and her labors to others who remain.

S. L. W.

DIED.—At Sharpsburg, Md., January 19th, Mrs. Elizabeth Piper, aged 76 years, 8 months and 15 days.

Mrs. Piper was taken sick only a few days before her death, with erysipelas of the face, which ended in paralysis of the brain; although she had been in delicate health for several years. The final struggle was short, sharp and decisive, but she realized the truth of the Psalmist's words, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever."

The deceased lived in holy wedlock for over fifty-eight years with Mr. Henry Piper, who still survives her, but who has been utterly prostrated by the same disease and by grief ever since her death, so that little hope of his recovery is entertained. One son, Samuel D. Piper, and three daughters, Mrs. Col. Dye, Mrs. David Smith and Mrs. Alfred Miller, all of whom have families, are yet living, whilst that many have preceded them to the eternal world, so that the family is now equally divided by the great stream. Mother Piper was a sister of Samuel Keedy, who, along with another sister, departed this life within the last three months. She was received into the full communion of the Reformed church by Rev. John Rebeaugh over fifty two years ago. The grand word, "Victory," may well be inscribed both over her tomb and her memory. Her earthly pilgrimage was long, and consequently her labors, conflicts and trials many and varied; but this only makes the victory so much the greater and the rest and peace that follow so much the sweeter and calmer. Eternal life is a great boon. The "spirits of just men made perfect," will find congenial and delightful companionship in heaven. The triumph of the redeemed is no barren victory. To Christ through whom alone it can be obtained belongs the chief glory. It is for us to be thankful. The sorrow incident to the earthly separation is great, but gratitude for the surpassing victory is greater.

Many will rise up to call this saintly woman blessed. Her family attachments were strong. She was as a mother to her grandchildren and others. In her they found a wise and a good counsellor and her lovely influence over them will be felt in all coming time. She had great sympathy for the sick, and the poor. Like her Saviour she went about doing good to the bodies and souls of men. Her church, pastor and family had no more sincere and unwavering friend than she was. Truly Divine grace triumphed gloriously in her life, and failed her not in the hour of death. She passed away quietly, calmly and peacefully. Deep sorrow but not such as had no hope or consolation in it, pervaded the hearts of the large assembly that attended her funeral, as we spoke on the heroic words of St. Paul, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

A. C. G.

Religious Intelligence.

Home.

A subscription of $22,000 has been made for additions to the Baptist Home for the aged in New York

Plans for enlarging the seating capacity of the Brooklyn Tabernacle are being discussed. The membership is 3,700, about 700 more than the church can provide seats for.

The Rev. Dr. George F. Pentecost, who has been pastor of the Tompkins Avenue Congregational church in Brooklyn for the past six years, has resigned, and will leave the church on March 1st. He proposes to devote all his time to evangelistic work.

The Reformed Presbyterian church on Twelfth street, New York, has called Rev. James Y. Boice, of Philadelphia, to be its pastor. This congregation, now nearly a hundred years old, has had only three pastors—the Rev. William Wylie, the Rev. Dr. John Niel McLeod and the Rev. Dr. Alexander McLeod.

From the *Year Book for 1887* of the Congregational body, we learn that the number of churches, branch churches, and mission stations reported in the several country returns for England and Wales is 4,315, against 4,218 in the statement of last year. Adding to this, as was done for the last two years, the 166 stations known to be supported by individual churches, but not included in county returns, there is a total given of 4,481, as against 4,384 reported last year.

Twenty-one students in Bates College have signified their purpose to engage in work for the heathen. At Wellesley, not long since, the president invited all young women who felt moved to go as missionaries to confer with her, and eighty responded. At Oberlin 100 pledged themselves to a similar service, and a general canvass among the Presbyterian colleges by two young men appointed for the purpose last summer reveals the encouraging fact that there are 400 who are looking forward to specific missionary effort as their life-work.

A careful compiler of statistics states that there are in New York only 500 places of worship, one-fifth being mission chapels. Their total seating capacity is not more than 350,000. The number of men in the city between eighteen and forty-four years of age, according to the most reliable information, is 353,107. There are, therefore, in New York City more young men than could be accommodated in the churches of all faiths, if from these churches were excluded the older men and the women and children who form so large a part of religious congregations.

The new Methodist Year Book, with summaries closing July 1, 1886, gives the following interesting statistics of that church: Number of bishops, 12; annual conferences and missions, 121; effective ministers stationed by the bishops during the year, 11,885; supernumerary ministers, 1,045; superannuated ministers, 2,050; total traveling ministers, 14,980; number of local preachers, 12 588; total preachers, traveling and local, 27,568; lay members on probation, 209 527; lay members in full connection, 1,717,449; total *lay members (net increase during the year,* 41,542), 1,926,976; number of deaths of lay members during the year, 25,309; children baptized during the year, 84 499; baptisms during the year, 150,249; number of Sunday-schools, 25,689; officers and teachers in schools, 252,901; pupils in Sunday-schools, 1,853,630; officers, teachers, and scholars, 2,129,220; number of church edifices, 19.927; value of churches, $76,780,920; number of parsonages, 7,222; value of parsonages, $11,-318,106; value of churches and parsonages, $88,099,026.

Foreign.

Two hundred ministers of Glasgow, Scotland, of different denominations, have united in an effort to reach the non-church-going classes.

Negotiations on the part of the English Presbyterian church, for federation with the Free church of Scotland, give promise of being carried to a happy conclusion.

The Belgian Catholic bishops have issued a letter calling for missionaries to qualify for work on the Congo. Those who are willing to go are asked to enter the seminary at Louvain founded for the Congo mission.

At a recent census of the county of Bentheim, in northwestern Germany, out of 31,-266 persons, there were 25,621 Reformed, and only 5,382 Catholics and 239 Jews. As of old, Bentheim is still a Reformed stronghold in Germany.

The Papal annuity, now amounting to $10,-000,000, is resting in the Italian treasury, where it has laid untouched for the past sixteen years. The Italian Minister of Finance, Signor Maglioni, gives notice that in future a proscription of five years will be invoked.

The 15th of March next, will be celebrated by the Reformed church of Germany, as the 300th anniversary of the death of Olevianus, one of the authors of the Heidelberg Catechism, at Herborn. Pastor Cuno, of Eddigehausen, near Gottingen will publish a historical paper communication of it.

The ecclesiastical authorities of Silesia are debating whether the clergy of the province should not be required to study music. It is found that musical knowledge is not usually their forte, and that church service suffers as a consequence. Candidates for the clerical office are to state to what extent they have attended to their musical culture, and in case they have overlooked music altogether they are to give the reasons why.

According to the latest returns the superior clergy of the Orthodox church of Russia is composed of 93 prelates, among whom are three metropolitans, 15 archbishops, and 75 bishops. There are in Russia 207 monasteries, with 2,937 monks, and 2,448 lay brothers. These are subsidised by the State. There are also 173 not subventioned, and in these are 2,937 religious persons and 1,659 lay brothers. There are 171 convents in all, having 4,941 sisters, and 12,966 novices.

According to the latest gossip inventor, who poses as "Count Paul Vasili," Pope Leo XIII is a great money market speculator, and has invested largely in Italian loans and British consols. He is not avaricious, however, and gives more freely, perhaps, than any of his predecessors, and he lives very plainly. The dowry he gives to his favorite nephew, the handsome Camille Pecci, was scarcely $20,000, and his presents to the bride were poor and cheap. He gives large subsidies to the newspapers that support his policy.

Cardinal Manning's organ, the London *Tablet*, has been discussing recently the question of the losses of children to the Catholic faith in England. It is, it says, the "question of the hour, the question of the time, the question that is likely to harry and trouble the mind of every Catholic who cares for the cause of God's church and His poor for many a long year to come, how to stop the dreadful drain which is annually robbing Catholicism of thousands of its children." It refers to the results of an investigation made by the Bishop of Salford, who estimates that the loss to the Catholic faith amounts to thousands yearly. This loss occurs through workhouses and through proselyting agencies. "In Manchester and Salford, no less than seven-and-thirty institutions are at work 'converting,' not Catholic men and women, but the helpless children of the poor." In a Catholic population estimated at 100,000, there are 5,420 children—mostly very young children—'in extreme danger of loss of faith, or practically lost to the faith;' 2,341 'in great danger;' and 1,912 'in danger;' so that there are some 10 000 children needing, as the Bishop of Salford points out, 'different degrees of special care, if we are to save them to the church and to the Kingdom of Heaven.'"

LIFE'S BRIGHT SIDE.

Sam Johnson once said that the ability to look at the bright side of life was worth to any man as much as the addition to his salary of one hundred pounds a year, and when he wrote that sum meant a great deal. It is as true to-day as then. But many of those who are in the possession of a blue horoscope find it difficult to change the color of the landscape before them. Several of the letters written by patients of Doctors Starkey & Palen say that the use of Compound Oxygen has enabled them to see everything clearly. Melancholy is gone; the disposition to be morose and disagreeable has somehow vanished; and "I feel like singing all the time," and "I can skip and run like a child," are samples of the expressions of the disposition now. *Dyspepsia* was what was the matter with most of these patients, and a little timely treatment eliminated that disturber, and caused life to be seen in an entirely different light. If you would like to understand Compound Oxygen—its mode of action and results—address Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, and you will have mailed to you free a volume of nearly 200 pages which afford very interesting reading.

At St. Vincent, Minn., last week the mercury stood thirty-seven degrees below zero.

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Central Illinois, Indiana and Kentucky were visited by a lively earthquake on Sunday morning about four o'clock.

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The decrease in the public debt for January was $9,515,696.

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As a Restorer.

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Froude is about to make a tour through and write a book on the West Indies.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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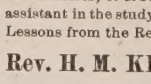

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1887 1887.

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Wholesale Prices.

Monday, February 21, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75: winter, extra, $2.75@3.25; Pennsylvania, family, $3.75@3.90; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.25; do, straight, $4.25@4.50; do, patent, $4 62½@5; Minnesota clears, $4@4.25; Rye Flour, $3 per bar. for choice.

WHEAT.—No. 2 Delaware red, at 92½c.; No. 1 Pennsylvania red, 93¾c.; No. 2 red at 90¼c.;

CORN.—No. 3 mixed, 45½c.; No. 3 yellow at 46c.; No. 2 yellow, 46c.; No. 2 mixed, at 47c.

OATS.—Sales of 1 car rejected white at 33c.; 1 car No. 2 mixed at 35¼c.; No. 3 white 35½c.

RYE.—No. 2 Pennsylvania, 53½c.

PROVISIONS.—We quote Mess Pork at $15@15.50; family Pork, heavy, at 16; shoulders in salt, 6½@7c.; do. smoked, 7@7¾c.; breakfast bacon, 9¼@10c. Loose butchers' Lard, 6¾@7c.; prime steam do. $7.15@7.25; city refined do., 7½@7¾c.; Beef Hams, $22@23; smoked beef, 15@16c., sweet pickled hams, 10¾@11¾c.; as to averages; city family beef, $10@10.50 ₱ bar. City Tallow ia hogsheads, 4⅛c.

POULTRY.—We quote live chickens, 10@11c., live Turkeys, 10c; Live Ducks, 10c.; Geese, 10@11c.; Dressed Chickens, extra near-by, 12c.; exceptional lots higher; choice Western, 11c.

BUTTER.—We quote special Elgin brands 29c.; Pennsylvania fair to prime, 20@25c.; imitation creamery, 20@21c.; Western, ladle-worked, 19@20c.

EGGS.—Sales on 'Change of 44 crates near-by fresh, extras at 17½c.; Western firsts, 16½c.

WANAMAKER'S

PHILADELPHIA, February 21st, 1887.

Write for what you want. We send samples or goods as you wish.

Among the new black goods for spring are more of the silk and wools—silk warp, wool filling—that you liked so well. The Henrietta and Clairette and Convent cloths were revelations. They are there still, better if possible than ever. But such makers as Priestley are not content to rest.

That's why we have the Silk Warp Mourning Cloth, heavy and light, four grades of each. Fitted by their cloth-like effect for untrimmed costumes to be worn in deep mourning with crape bonnet and veil.

And the Silk Warp Camel's Hair Mourning Cloth (to be known as Alys), presenting the desired camel's hair surface and touch, and adapted to light mourning or black costumes worn with colors.

Two fabrics that you'll hear more of. The unseen silk warp gives elasticity to the folds and takes away the seeming burden of weight which some ladies object to in cloth dresses.

Henriette, in 16 qualities, ranging from 75 cents to $4.00.
Clairette, in 6 qualities, from $1.00 to $2.00.
Convent Cloth, in 5 qualities, from $1.00 to $2.00.
Silk Warp Mourning Cloth, in 6 qualities, from $1.25 to $2.50.
Alys, in 5 qualities, from $1.50 to $2.50.

The season is near at hand—many thrifty housewives see it here now—when the family linens must be looked to. We shall be able to more than repeat the offerings which gave us the undisputed trade last year.

The bustle at the silk counters means much. All the new shades of double twill Surahs, special brand, are in. 24-inch $1.15. You paid that much for this quality last year when silk was much cheaper than now. You've paid $1.50 a yard for it within four years. That causes some of the stir. The 20-inch colored Rhadamés, all shades, at 75 cents causes more. When this lot is gone we don't expect to duplicate it.

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Basket cloth and diagonals from the same sale, 54-inch, $2.50. Generally sells for $3.50.

You know how the front of a vest likes to slop and slouch around, no backbone in it after a little wear. We can't do away with the tendency entirely, but the stay we put in the edge helps wonderfully. So do the stays under the pockets and buckled straps, all give strength and tend to fix the shape. You'll find all these little things looked after in the Wanamaker clothing, whether to order or ready-made.

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6-button mousquetaire, $1 75.
8-button mousquetaire, $2 00
4 button embroidered, $1 05
6 button mousquetaire, embroidered, $2.00.
8-button mousquetaire, embroidered, $2.25.

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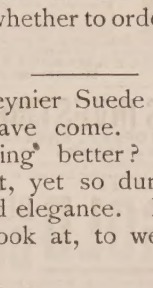

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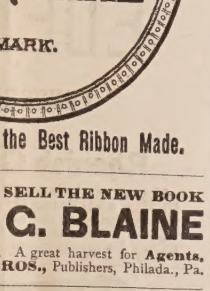

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